EFFIGIES R.P. LANCELOTI
ANDREWES Episcopi Wintoniensis

EFFIGIES R.P. LANCELOTI
ANDREWES Episcopi Wintoniensis

Holy Devotions,
WITH
Directions to Pray;
ALSO
A brief Expoſition
UPON
The Lords Prayer,
The Creed,
The Ten Commandements,
The 7 Penitential Pſalms,
The 7 Pſalms of Thankſgiving.
Together with a Letanie.

By the right Reverend Father in God
Lancelott Andrews, late Biſhop of
WINCHESTER.

The Fifth Edition.

LONDON,
Printed for *A. Seile* over againſt
St. *Dunſtans* Church in Fleetſtreet.
1663.

*63-1497

Christian Reader.

THou art here presented with another *Manual* from the *Dead*. I need not tell thee who it is, that being *Dead*, thus *speaketh*; For, when thou shalt have perused these Pious and Holy *Institutions*, this *Dove* with *Silver Wings*, and whose *Feathers are gold*, Thou wilt easily conclude what *Hand* it was, and who the *Noah* that sent it forth of the *Ark*, to find out the *dry* Corners of this Land, that so, there it might build a *Nest*, not for *it self*, but for *others*, with that *Olive Branch* which it carries in its Mouth.

Or if happily thou mayeſt not here know the *Parent* by the *Child* (becauſe indeed the Child has been educated under a kind *Foſter-Father*, who dreſſed it up in three former *Editions*, and might have done in a *Fourth*, but that he now ſleepes in the Lord.)

Know now; that the True Father, and primary Author of theſe Devotions, was the Glory of this Church, the Great and Eminent *Andrewes*; a Perſon of ſuch *Learning*, *Charmingneſs*, and *Sanctity*, that in after-times there will bee ſome to make it their VViſh, O that they had lived in thoſe Dayes, when they might have ſeen

Dr. *Andrews*, in the *Schooles*,
Bp. *Andrews*, in the *Pulpit*,
Sr. *Andrews*, in the *Cloſet*.

And

And thus the *Parentage* of this Book, (which like that of *Cyrus*) was, for divers years, concealed under a *Shepheards* Cottage, (a good and faithfull Shepheard he was that concealed it) comes now to be vindicated to its own *Nativity*; And the Child being of *full Age*, desires to be known abroad in the VVorld for her *Fathers Daughter*, the Daughter of her *True*, not *Supposed* Father.

If it were not too great a Presumption for so *sacred* a Person to be commended by so *mean* a Pen, I should be ready to say of our *Lancelott Andrewes*, as *Erasmus* said of his *Joannes Vitrarius*, that had he lived in the Infancy of the Gospel, and been a known Contemporary to Saint *Paul*, he would (happily) have chosen Him, even before *Barnabas* or *Timothy*, to have been his Companion in

his Labours and Miniſtry.

O the vaſt intereſt which this great Luminary had in thoſe two *Equal* Siſters,

Prayer and *Preaching.*
Preaching and *Prayer!*

I am bold to call them *Equal* Siſters, becauſe the uſe of *Preaching* is to teach us *all* how to *Pray*; And the Benefit of *Prayer*, is to enable *ſome*, after what manner to *Preach*: Though, it will here be Confeſſed, that as the times now ſtand, the beſt *Weapons* of the *Church* are *Tearfull Prayers.*

And therefore, ſince the *Preſs* of late has grown even Wanton in the Printing of *Sermons* (which ſerve to make *Plagiary-Preachers* of ſuch that never would, never could be *Scholars.*

So now, I ſhall endeavour an expiation of that Crime, by making it ſweat under the Happy Dew of *Penitential Prayers* and *Devotions*. And

A Devout *Heart* and *Tongue* has much the Advantage of a Ravenous *Ear*.

But *Chriſtian Reader*, not to keep thee longer from being upon thy Knees, Know, that This *Preface* is no way intended as a project to advance the ſale of this *Edition*. No, This Hallowed ſtructure is a work of more ſanctity, than to allow of any *Brokage*. What is juſt *Policy* elſewhere, would here be *Simony*. I now intend not *my own* Benefit, as *Thine*. Tis a work of *Charity* more than of *Merchandiſe*.

And the Deſign is chiefly, that whilſt our *Churches* are become *Schools* of *Diſputation*, My ſhop may be converted to an *Oratory*.

Wherein yet I hope, amidſt the many Conditions of Perſons which thou art here invited to pray for, thou wilt not leave *him*, whoſe endeavours are at thy ſervice,

Thine,

Henry Seile.

Holy

Holy Devotions,

OR

DIRECTIONS

To Pray, &c.

A General Exhortation to Gods ſervice.

THe minds of many (I will not ſay of moſt men) are ſo diſtracted with the *cares* of this *world*, and ſo much addicted to the *pleaſures* thereof, and the thoughts of *God* and *goodneſs* are ſo farre from them, that they ſeldom or never think, either of the *danger* they are obnoxious to, or the *loſs* they are like to ſuſtain, by the *neglect* of thoſe things which tend to their

their *Salvation*. So that the saying of our Saviour to *Martha*, may well be applyed to them, *Thou art troubled with many things, One thing is necessary*. And if they would take into serious *consideration* what they *hazard*, nay what they *lose* by neglecting this *unum necessarium*, that one thing necessary, without doubt they would withdraw themselves from the immoderate *cares* and *pleasures* of this transitory *world*, and in due time bend their *thoughts* to that *course*, which in the end would *bring rest to their Souls*. The *Heathen* man could say, *Tempus est de illa perpetua jam, non de hac exigua vita cogitare*. It is now high time, not to think of this short life, but of life eternal. And *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur*. That length of time when I shall cease to be, more moveth me, than this short time, which yet seemeth too long. In our *temporal* estate wee are carefull enough, in the beginning of our *dayes*, to settle our selves in a *course* of life, for our *maintenance* and *preservation*. Why should we be so *backward*, so re-

Cicero.

remiſs, in thoſe things which concern us nearer, even the eternal *good* and happy *eſtate* of our *ſouls*, but look to that betimes too? For if our *beginning* be good, there is good hope of the time *ſucceeding*. Let us therefore lay a good *foundation*, like wiſe *builders*, and *ſeek the Lord while he may be found*, and fix our *cogitations* wholly upon him, *love*, *honour*, *obey* him, and apply our ſelves wholly to his *ſervice*. This we are bound to do in divers *reſpects*. Eſa. 55.6.

For the *excellency* of Gods *Divine Perfection*.

Being defective in nothing.

Perfect in knowledge. Job: 37.

Paſt finding out. 16.11.17.

Be perfect, as your Father which is in Heaven is perfect. Mat. 5.48.

Which *Perfection* though no *Heart* can *comprehend*, or *Tongue expreſs* fully; Yet we may make ſome *eſtimate* of it, by ſome of his *Attributes*, whereof we ſhall give you a brief ſight.

S. *Auguſtine* ſpeaking of his *perfection*, ſaith, that

He is immutable, yet changing in all things. Alwayes in action, ever quiet.

their *Salvation*. So that the ſaying of our Saviour to *Martha*, may well be applyed to them, *Thou art troubled with many things, One thing is neceſſary*. And if they would take into ſerious *conſideration* what they *hazard*, nay what they *loſe* by neglecting this *unum neceſſarium*, that one thing neceſſary, without doubt they would withdraw themſelves from the immoderate *cares* and *pleaſures* of this tranſitory *world*, and in due time bend their *thoughts* to that *courſe*, which in the end would *bring reſt to their Souls*. The *Heathen* man could ſay, *Cicero.* *Tempus eſt de illa perpetua jam, non de hac exigua vita cogitare.* It is now high time, not to think of this ſhort life, but of life eternal. And *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur.* That length of time when I ſhall ceaſe to be, more moveth me, than this ſhort time, which yet ſeemeth too long. In our *temporal* eſtate wee are carefull enough, in the beginning of our *dayes*, to ſettle our ſelves in a *courſe* of life, for our *maintenance* and *preſervation*. Why ſhould we be ſo *backward*, ſo re-

remiſs, in thoſe things which concern us nearer, even the eternal *good* and happy *eſtate* of our *ſouls*, but look to that betimes too? For if our *beginning* be good, there is good hope of the time *ſucceeding*. Let us therefore lay a good *foundation*, like wiſe *builders*, and *ſeek the Lord while he may be found*, and fix our *cogitations* wholly upon him, *love*, *honour*, *obey* him, and apply our ſelves wholly to his *ſervice*. This we are bound to do in divers *reſpects*. Eſa. 55.6.

For the *excellency* of Gods *Divine Perfection*.

Being defective in nothing.

Perfect in knowledge. Job: 37.

Paſt finding out. 16.11.17.

Be perfect, as your Father which is in Heaven is perfect. Mat. 5.48.

Which *Perfection* though no *Heart* can *comprehend*, or *Tongue expreſs* fully; Yet we may make ſome *eſtimate* of it, by ſome of his *Attributes*, whereof we ſhall give you a brief ſight.

S. *Auguſtine* ſpeaking of his *perfection*, ſaith, that

He is immutable, yet changing in all things. Alwayes in action, ever quiet.

quiet. Filling all things, not concluded in any thing. Great without quantity. Good without quality.

Patet quam ſit admirabilis, cum omnibus linguis ſit indicibilis, omnibus cordibus ſit incogitabilis.

Excedit ſupereminentia Deitatis, non ſolum uſitati eloquii, ſed etiam intellegentiæ facultatem.

It appears how admirable it is, ſince no tongue can expreſs it, nor any heart conceive it.

The Tranſcendency of the Godhead exceeds not only the uſual ſtrength of eloquence, but of underſtanding likewiſe.

He is *Abſolute* or *Simple*. Without *Compoſition*. Without *Body*.

He is all { *Spiritual.* / *Eye,* / *Ear,* / *Hand,* / *Inviſible.* } Tert. I.

Becauſe he { *ſeeth* / *heareth* / *worketh* } *all things.*

He is all Foot, becauſe he is every where,

When

When you hear him named, conceive him to be a ſubſtance without *beginning or end. Simple* without *mixture.*

Infinite.

Not to be circumſcribed to time or place.

Whither ſhall I go from thy preſence, &c. Pſal. 139. 6, &c.

Heaven is my Throne, &c. *Where is the place of my reſt?* Eſa. 66. 1.

Do not I fill Heaven and Earth, ſaith the Lord? Jer. 23. 24.

The Spirit of the Lord filleth all the world. Wiſd. 1. 7.

Deus ubique eſt, & totus ubique eſt. S. Hier.

Æterna ſtabilitate in ſeipſo manens, totus adeſſe rebus omnibus poteſt, & ſingulis totus. S. Aug.

God is every where, and wholly every where.

By eternal ſtability remaining in himſelf, he is wholly in all things, and wholly in every thing.

Immortal.

I live for ever. Deut. 31. 4

Dan. 4 34. *I honoured him that liveth for ever.*
Apoc. 4 9. *He only hath immortality.*
1 Tim. 6. 16. Solus Deus est immortalis, quia non est per gratiam, sed per naturam.
S. Hier.

4 Eternal.

Without *beginning.*
Ps. 90. 2. *Thou art God from everlasting.*
Without *end.*
102. 27. *Thou art the same, and thy years shall not fail.*
Dan. 7. 13. *He is called the Ancient of dayes.*

5 Immutable.

Not to be *changed.*
1. In his *Nature.*
Ps. 102. 26 *Thou shalt endure.*
Mal. 3. 6. *I am the Lord, I change not.*
Jam. 1. 17. *Every good and perfect gift cometh from the Father of lights, with whom is no variableness, neither shadow of changing.*
2. In his *Promises* and *Decrees.*
Pro. 19. 21 *The counsel of the Lord shall stand.*
Esa. 46. 10 *My counsel shall stand.*
Heb. 6. 17. *The immutability of his counsel,* saith the Apostle.
Tit. 1. 2. *God hath promised, who cannot lie.*

Non

Non mutatur Deus, qui unus atque idem eſt, & mutari non poteſt. S. Hier.

God is not changed, being one and the ſame, uncapable of change.

Wiſe. 6

Nothing hid from him.

The Lord knoweth the wayes of the righteous. Pſal. 1. 7

The Lord knoweth the thoughts of man. 94. 11.

His wiſdom is infinite. 147 5.

No ſearching of his underſtanding. Eſa. 40. 28

Loe, thou knoweſt all things. Joh. 21. 17

Known unto God are all his works. Act. 15. 18

O the depth of the riches, both of the wiſdom and knowledge of God. Rom. 11. 33.

The Spirit ſearcheth all things. 1 Co. 2. 10

All things are naked and open to his eyes. Heb. 4. 13

God knoweth all things. 1 Joh. 3. 20

Holy. 7

No *evil* or *iniquity* in him.

Who is like unto thee, O Lord, glorious in holineſs. Ex 15. 11.

None holy as the Lord. 1 Sam. 2. 2

The holy One of Jacob. Eſa. 29. 23

The holy One. Of 40. 25.

Abac. 1.13 *Of purer eyes, than to behold evil.*
Esa. 6. 3. *Holy, Holy, Holy is the Lord of*
Apoc. 4. 8. *Hosts.*
Josh. 24. *He is an Holy God.*
19.
Lev, 11. *I am Holy,* saith God himself.
44.

8 True.

1. In himself.
Whatsoever is in him is *Truth.*
Jer. 10. 10. *The Lord is the true God.*
Joh. 17. 3. *It is life eternal to know thee the true God,* &c.
Rom. 3. 4. *Let God be true, and every man a liar.*
1 Thes. 1. 9 *Ye turned from Idols to serve the true*
Apoc. 15. *and living God.*
3. 16. 7. 2. In his works.
Dan. 9. 14. *Just and true are thy wayes.*
Psal. 119. *Righteous in all his works.*
137. 75. *Just art thou, O Lord, and righteous are thy judgements.*
3. In his words.
Psal. 12 7. *The words of the Lord are pure.*
117. 2. *The Truth of the Lord endureth for ever.*

9 Good.

Absolutely.
Not participating from any other.
1. In himself. 1. *There*

1. *There is none good, but God. Thou art Good.* Mat. 19. 17. Pſ. 119 68

2. Author of all *good* to others. Jam. 1. 17.

2. *Every good and perfect gift commeth from the Father of lights.*

The Earth is full of his goodneſs. Pſal. 33. 5.

Glorious. 10

Ye ſhall ſee the glory of the Lord. Exo. 16. 7.

The glory of the Lord appeared. 10.

The ſight of his glory was like conſuming fire. Exod. 22. 17.

The glory of the Lord appeared to all the people. Lev. 9. 23.

The glory of the Lord filled the Houſe of God, 2 Chro. 5. 14.

The whole Earth is full of his glory. Eſa. 6. 3.

His glory is above the Heavens. Pſ. 113. 4.

Powerful. 11.

Working all things in all.

Almighty. Gen. 17. 1.

He doth great, unſearchable, and marvellous things without number. 43. 14. 2 Cor. 6. 18.

The fabrique of the Univerſe is the work of his hands.

The Heavens *beautified with Stars.* Job. 5. 9.

The Earth *ſpacious and adorned.* Pſ. 104. 24

The

The Sea { *Full of variety of his riches,*
Stored with Fish, &c.

Psal. 33. 6. *All made of nothing, but by his word.*

74. 17. *Thou hast prepared the Light and the Sun.*

102. 25. *Thou in the beginning hast laid the foundations of the Earth.*

Heb. 11. 3. *Through Faith we understand that the World was ordained by* GOD.

Clem. Alex Mundus hic est veluti magnus liber, divinæ Majestatis & gloria opera explicans.

This World may be compared to a great Volume, wherein are contained and expressed the works of the Divine Majesty and Glory.

Apo. 19. 16. He is *King of Kings, Lord of Lords.*
Upholding all the Pillars of the Earth.
Moving the Heavens.
Changing the Seasons.
Dividing the Waters.
Bringing forth the Winds, as out of his Treasury.

S. August. But in this, and all other his *Attributes, Verius cogitatur quam dicitur, We may better conceive of them than express them*: And we *speak* best of his *worth*, when with a silent *admiration* we hold our peace, according to that

of

of the Pſalmiſt, *Pſal.* 65. 1. which St. *Hierom* hath tranſlated, *Tibi ſilet omnis laus* DEUS *in Sion.*

Yet though the *cuſtom* of the *world* is to reſpect *men* and *things*, either for the *goodneſs* in them, or for the *benefit* which accreweth by them; Yet the *latter* worketh moſt: For let a thing be never ſo *good*, if it bring no *profit*, it is the leſs regarded.

Let us therefore take a *view* of ſome other of *Gods Attributes*, and conſider whether we have not ſufficient cauſe to ſerve him, for the *benefits* we reap by him.

And firſt of that which cometh by him by the

I. *Creation.*

In which he made *Man*, and *all things elſe for his ſervice.*

1. *He made him his chief delight.*
He made him after his own Image. Gen. 1. 27
He made him little lower than the Angels, and crowned him with glory and honour, putting all things in ſubjection under his feet. Pſal. 8. 5, 6.

This wrought *admiration* in *David.*
When he was not, he made him a *Man;*

Man, not a *Beast*, but such a *Creature* as may enjoy *Eternity* with Him.

S. *Ambr.* He made the { *Heaven*, *Earth*, *Sun*, *Moon* & *Stars* } and *rested* not.

But when he made *Man* he *rested*, that he might have one *Creature* whose sins he might remit.

2. He made all things for the *service* of *Man*.

For him {
- The *Sun* riseth and goeth down.
- The *Moon* increaseth.
- The *Stars* arise.
- *Beasts*, *Fowl* and *Fish*. [al. &]
- *Corn* and *Herbs*.
- *Hills* and *Mountains*.
- *Valleys* and *Fields*.
- *Rivers* and *Flowers*.
- *Times* and *Seasons*.
- *Angels* and *Archangels*.
- *Principalities* and *Powers*. [al. &]
- *Thrones* and *Dominions*.
- *Cherubim* and *Seraphin*.

If therefore every one be a *debtor* for that which he hath received, and that (with the Philosopher) *Dii* [drift]

& Parentibus nunquam reddatur æquivalens; A Man *can never render that which is equivalent to that which he receives from GOD, or his Parents; Man* ought to remember his *Creator* with *thankfulneſs* as *often* and as *long* as he *breaths.*

If I be a Father, where is my honour? Mat. 1. 6.

Hac conditione gignimur, ut generanti nos Deo juſta & debita obſequia præbeamus. *We are begotten upon this condition, to behave our ſelves in all due reſpect and obſervance to God who begat us.*

II. By his *Providence* and *Conſervation.*

Thou, O *Man*, haſt no more *power* to *ſubſiſt* without him being *made*, than to be *created* before thou wert *made.*

Thou wert but once *made*, but oftentimes *preſerved*

from { Fire, Water, Sickneſs, Enemies, *&c.*

He defends us under the ſhadow of his wings. Pſal. 94

He giveth his Angels charge over us; Pſa. 91. 11.

as

2 Reg. 6. as in the example of *Elizeus.*

Pſ. 103. 13. Eſa. 49. 15. Jo. 10. 11. Eſa. 40. 11. Eze. 34. 10. He is as careful over us, *as a Father over his Children; a Mother over hers; a Shepheard over his Flock. He governeth all things by his Providence.*

Pſ. 23. 1. 2. *Not a Sparrow falleth on the ground.*

Wiſ. 14. 3. *He feedeth the young Ravens.*

Mat. 10. 29. *He giveth us meat in due ſeaſon.*

Pſ. 147. 9. Pſ. 145. 15. *Caſt your care on him, for he careth for you.*

1 Pet. 5. 7.

Act. 17. 28. *In him we live, move, and have our being.*

To end this with St. *Ambroſe.*

If thou art *ſick*, he is thy *Phyſician.* If thou art *weak*, he is thy *ſtrength.* If thou *feareſt death*, he is thy *life.* If thou *deſireſt Heaven*, he is the *way.* If thou *ſhunneſt darkneſs*, he is the *light.* If thou *wanteſt food*, he is thy *nutriment.*

Pſ. 144. 5. *Bleſſed are the people, whoſe God is the Lord.*

III. By his *Love.*

Pro. 8. 17. Delighting in the *works* of his *hands.*

Joh. 18. 21. *Loving them that love him.*

1 Joh. 4. 10. 19. *Nay when we loved not him, he firſt loved us.*

Eſa. 65. 1. *I am found of them which ſought me not.*

Nay

Nay, when we were his enemies. Ro. 5 8. 10

And that with a *perpetual* and *everlasting love*, especially manifested in our *Redemption.* Jer. 31. 3.

Which degree of his *Love*, and the *benefit* arising by it, no *tongue* or *pen* is able to express.

Saint *Bernard* saith, If I owe to *God* all that I am for my *Creation*, what shall I give further for my *Redemption?* In my *Creation* he gave me to my self; in my *Redemption* he gave himself to me, and restored me to my self. S. Bern.

1. And not only in respect of the *Act* it self.

2. But in regard of the *Manner.*

1. *Man* being fallen from *blessedness* by our first *Parents* sin, *God* in *mercy* had pitty on his estate, and was reconciled to him, was content that he should be *redeemed* from the *bondage* and *penalty* of sin, from everlasting *death* of *body* and *soul*, and this was the *Act* it self.

2. The *Manner* of it was *extraordinary.*

Even by his *Son*, his only *Son*, God from all *eternity*, taking *ours*, and not the *Angels* nature upon him.

Suffering *death*; the worſt, the moſt accurſedſt, of the *Croſs*, even when we were his *enemies*.

Whereby we were not only freed from what we deſerved, *Puniſhment*, eternal *death* of Body and Soul: But made capable of what we could not *expect*, *everlaſting felicity*, and life of both.

Is not this *love* without *parallel*.

That we that were *enemies*, *children of wrath*, and *eternal perdition*,
1o. 3. 1. ſhould now be called the *Sons of GOD*,

This is a greater *act* of *love*, this manifeſteth *Gods love* to us more than our *Creation*.

For by his *word* he created us *without wearineſs*; But our *Redemption* coſt more, his only *Sons* deareſt *blood*.

Who ſuffered for our ſins, the juſt for
1 Pet. 3. 18 *the unjuſt*.

And poured out his ſoul unto death.
Iſa. 53. 12.

Was made a curſe for us.
Gal. 3. 13.

Phil. 2. 8. *Humbled himſelf to the death of the Croſs.*

To *redeem* us from the *death and curſe of the Law*.

Pſ. 111. 9. *He ſent Redemption unto his people.*

He

He redeemeth Iſrael from all his ſins. 139. 10.
He gave himſelf for us, that he might redeem us from all iniquity. Tit. 2.14.

IV. By his *Patience* toward *Men* daily provoking him in all ages. 1Pet. 3.20
In the dayes of Noah. Ge. 15.16.
The Amorites. Pſ. 95.10.
The Iſraelites forty years. Act. 13.18
The Ninivites and many others. Jonas 3.
He is { *Long ſuffering,* Exo. 34.6. Pſ. 16.15. 103. 8. / *Slow to anger.* Joel 2.13. Jonas 4.2.

V. By his *Mildneſs.* Neh. 9.17
Lenity in Correcting.
Not utterly conſuming thoſe whom he correcteth. Neh. 9.31
And it is of his mercy that we are not conſumed. Lam. 3.22
In his anger remembring mercy. Abac. 3 2.
Not delighting in puniſhment. Ezec. 18. 23 32. 33 11.
Not utterly taking away his mercy, Pſ. 89 33.
Not dealing with us after our ſins. 103. 10.

VI. By his *Mercy* and *Grace* to Sinners.
Be merciful, as your Heavenly Father is merciful Luk. 6.36. 2Cor. 1.3.
The Father of mercy. Pſal. 22.4.
He was ever ſo.

Eph. 2 4. Rom. 5. 20 *He is tender and compassionate, rich, and not sparing in his mercy.*

Ps. 130 7. Bringing many *benefits* with it.

Luk. 1 78. *Begetting us again by it.*

Ps. 106. 43 Preserving us from *dangers* and *sickness.*

Mat. 18. 27. *Preserving their souls.*

1 Pet. 1. 3. Ps. 97. 10. *Saving us by it*, which is the chief and greatest benefit mankind can desire.

Phi. 2. 27. Ps. 79. 10. Tit. 3. 5. And as he is rich in *mercy*, by pardoning sinners, so in his favour too, promising *good* to his Servants.

Pro. 8. 12. *I will love them that love me,*

8. 21. *I will inrich them.*

Ps. 97. 10. *The Lord will preserve the souls of his Saints.*

102. 28. *The Children of his Saints shall continue, and their seed stand fast in his sight.*

Mat. 10. 29, 30. *No man that hath forsaken house, &c. for my sake, but he shall receive an hundred fold.*

A hundred fold *here*, by inward *graces*, if not by outward *dignity.*

For *deceivable* things, they *shall receive true.*

For *doubtful* things, they *shall receive certain.*

For *corporal* things, they *shall receive spiritual.*

For

For *transitory* things, they *shall receive permanent.*

Their *cares* shall be turned into *security.*

Their *tears* into *joy.*

Their *trouble* into *quiet.*

Their *perturbations* into *inward peace.*

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. Ps. 34.16.

He that toucheth them, toucheth the apple of his eye. Zac. 2. 8

Not a bone of them shall be broken. Ps. 34.19.

For God rewardeth *secundum*, though not *propter opera.*

And *reward* maketh all *works* seem easie; to the *Husbandman* in his *toyl*, to the *Merchant* in his *danger.*

The reward of the good shall not fail. Ecclus. 2. 8.

The Lord is good to them that trust in him.

He sendeth health and wealth to his servants. Lam. 3.25 Pro. 5.8.9.

He never faileth them that seek him. Ps. 9.10.

His reward is plentiful to them that fear him. Ps. 1.31.

Now let us take a view of all these *benefits.*

1. Of our *Creation*, and in that of all *things* for our uſe.

2. Of *Gods preſervation* and *providence* over us.

3. His *love* to us.
Before we *loved* him.
Loving him.
While we were his *enemies.*
With an *everlaſting love.*
In ſuch a large *extent*, by
Our *Redemption.*
In the *act.* when we were
in bondage of the { *Devil.* / *Sin.*
In the manner, by his only *Son*, by his *death* moſt ignominious and cruel.
To free us from deſerved *death.*
To eſtate us in undeſerved *happineſs*, even life everlaſting.

4. His *Patience* to us daily offending him, and new crucifying his Son again.

5. His *Mildneſs* and *Lenity* in correcting us to *Amendment*, not to *Deſtruction.*

6. His *Mercy*, in *forgiving* our *offences*, in promiſing *protection* and *rewards* to his ſervants.

And tell me, if theſe be not ſufficient

ent *motives* to perſwade us to his *ſervice*, if our hearts be not hardned?

And if we ask what it is to be the *ſervants* of *God?*

The Anſwer is plain and eaſie; for as it is in the caſe of a Maſter *Temporal*, ſo is it in the *Spiritual.*

To do the *Will* of our Lord and Maſter.

This is the will of GOD, even your ſanctification. 1 Theſ. 4 3

To fear & keep his Commandements. Deu. 5. 29

This *Commandement* is double.

1. *To keep innocency, and to do that which is right.* Pſ. 37. 38.

2. *And to do no evil.* Eclus. 7. 1.

They are put both in one Verſe by *God* himſelf.

I have ſet before thee life and good, death and evil. Deut. 30. 15.

And by the Prophet *David.*

Flee evil, and do that which is good. Pſ. 37. 27.

Now that his *Precepts* ſhould be *kept*, there is great reaſon.

Becauſe they are juſt and holy. Rom. 7. 12

All his Commandements are juſt. Pſ. 119. 75

True and righteous are thy Judgements. Apo. 17. 7.

Juſt art thou, O Lord, and righteous are thy Judgements. Pſal. 119. 137.

I. For the first part of his *Will*. To keep that which he *commandeth*. To *follow* that which is *good*. Many *motives* there are to perswade us to it.

1. For the *peace* which good men have,

1. *With God.*

They are reconciled to him.

Rom. 5.1. *We have peace with him.*

2. *With Men.*

Prov. 16.7. *When the wayes of man please the Lord, he will make his enemies also at peace with him.*

3. *With our Selves.*

Having mortified our *affections*, and placed them on *heavenly* things, we are troubled with nothing, but all things are quiet about us.

Psal. 119. 165. *Great is the peace that they have which keep Gods Law.*

Isa. 48.18. *The work of Justice shall be Peace.*

32. 17. *The Kingdom of GOD is righteousness and peace.*

Ro. 14.17. 4. *In our Consciences, inward Peace.*

2 Cor. 1. 12. *The testimony of a good Conscience was Saint* Paul's *rejoycing.*

Pro. 15.15 S. Hier. *A good Conscience is a continual feast.* It shuns no mans sight.

Tully. The Heathen had some feeling of this *Peace*, *A life well spent bringeth such*

such comfort, that either sickness toucheth them not, or the grief of it little troubles them.

Socrates said, That *he lived without perturbation, whose conscience reproved him not.* Socrates.

And *Byas*, That *he lived without fear, that had a good conscience.* Byas.

And though such a man have *fear*, it is not *desperate* or *grievous*, but *religious* and *holy*.

Which kind of *fear*, disquieteth not, but comforteth: For the best *hope* is joyned with such a *fear*.

2. For the *comfort* they have in the *Holy Ghost*.

There is sprung up a light for the righteous, and joyful gladness to such as be true hearted. Ps. 97. 11.

The voice of joy and health is in the dwellings of the righteous. 118. 15.

They shall be satisfied with the plenteousness of thy house, and thou shalt give them drink of thy pleasures, as out of the River. 36. 8.

All *vertues* and *graces* of the *Spirit* assist them, as the *blood* of the veins do the *heart*.

1. *Faith*, whereby they discern

the good and evil of the life to come; and adhere to the promiſes of God made in *Chriſt Jeſus. So that they account not the afflictions of this life worthy of the glory which ſhall be revealed to them.*

Ro. 8. 18.
1. 20. 5 10
Gal. 5. 5.
Act. 10. 43
Jer. 31. 34.

2. *Hope*, whereby they *expect* their *reward* joyfully.

Rom. 12. *Rejoycing in hope.*
12. *Who ſo truſteth in the Lord, mercy*
Pſ. 31. 11. *embraceth him on every ſide.*
40. 5. *Bleſſed is the man that hath ſet his hope in the Lord.*
Eſa. 30. 18. *Bleſſed are all they that wait for him.*
Heb. 10. *Caſt not away your confidence, which*
35. *hath great reward.*

3. *Love to God.*

Which breeds contempt of the *World.*

Phil. 3. 8. *Accounting all things dung and loſs to win him.*
Joſ. 23. 11. *Take good heed therefore to your ſelves that you love the Lord your God.*
Rom. 5. 5. *The love of God is ſhed abroad in our hearts by the holy Ghoſt.*
Ro. 8. 35. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, &c.*

4. *Alacrity.*

4. *Alacrity in Obedience to* his Commandements.

The heart of the wise meditateth obedience. Pro. 10.8.

This is better than sacrifice. 1 Reg. 15. 22.

Wee will do all things which the Lord hath commanded us. Exo. 19.8.

I have set God before me, Psal. 16. 8.

Wherefore my heart was glad. 9, 10.

My heart and flesh rejoyce in the living God. 84. 2.

5. *Humility* in all their actions, which makes them acceptable in the sight of God.

When we have done all we are able to doe, we are to say that we are unprofitable servants.

He hath regarded the lowlinesse of his Handmaiden. Luc. 1. 48.

He hath exalted the humble and meek. 52.

Blessed are the meek, for they shall inherit the Earth. Mat. 5. 5.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. 6.

He that humbleth himself shall be exalted.

6. *Patience* in their *tribulations*, which are *accidents* common to Gods Children.

For

For our *life* is like a *troubled Sea.* There is nothing ſo unſtable, and no joy in it is ſecure; but many dangers and ſorrows attend it.

But *God* (being a skilfull *Phyſician*, and knowing well the ſtate of our ſouls) will miniſter no more of thoſe bitter *potions* than we are able *to bear*, nor than are *needfull*; nor more than we may with *patience* endure.

Though he *feed* us with the bread of *tears*, and giveth *us tears to drink*, yet he will give it in *meaſure*, as a token of his *love*, in our correction to *amendment*, not to *confuſion.* Pſ. 80. 5.

For *tribulation* poliſheth the *ſoul*, it wipes off all the filth, it makes us *fervent* in *prayer*, *humble* in *thoughts*, and *pure* in *conſcience.* *Adverſity* openeth the eyes, which *proſperity* cloſeth up; but *GOD* ſuffereth the *juſt*, not to be overwhelmed with grief.

For though many be the tribulations of the righteous, yet the Lord delivereth them out of all.

If their *ſorrowes* encreaſe, he lendeth *ſtrength*, whereby they not only bear them *patiently*, but joyfully: inſomuch as they look not on the *pain*, but the *reward.* Not on the *affliction*,

on, but the *Crown*. Not on the *bitterneſs of the Medicine*, but the *health attained by it*. Nor on the *ſmart of correction*, but the *Corrector*. *Who chaſteneth whomſoever he loveth.* Pro. 12.

And they ſhall be able to ſay with *Job*, Shall *we receive good at the hands of God, and not receive evil?* Knowing that the *puniſhment* they receive is not *æquivalent* to that which their ſins have deſerved; and withall, they conſider the bitterneſs of *Chriſts Paſſion*; in compariſon whereof, all their *tribulations* are nothing, not to be mentioned. 2. 10.

Laſtly, They have this aſſured *confidence*, That *the patient abiding of the meek ſhall not periſh for ever.* Pſal. 9. 18.

And that *the Lord will ſave them, that with patience wait on him.*

7. In regard that *God* heareth the *prayers* of the *juſt*.

Man by ſin is become

ſubject to many { *Infirmities*, *Wants*, *Neceſſities*.

And hath no *remedy* to cure them; nor *means* to relieve them, but to *God* by *prayer*.

Now

Now this advantage the *godly*, and ſervants of *GOD* have of the *wicked*, that the *prayers* of the *ungodly* are abomination unto him; but his *ears are open to the prayers of the righteous.*

Pſ. 34.14.

If ye abide in me, &c. *Ask what ye will, and it ſhall be done unto you.*

God inviteth them to call upon him.

Call upon me in time of trouble, ſo

50. 15. *will I hear thee.*

Ask, and ye ſhall receive.

Mat. 7. 7.

Eſa. 58 9. *Thou ſhalt call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, here I am.*

65. 24. *Yea, before they call I will anſwer; and while they ſpeak, I will hear.*

He will grant them whatſoever they *want.*

O how plentiful is thy goodneſs, &c.

Length of dayes ſhall be in his right

Pro. 3.16. *hand, and in his left hand riches and glory.*

They that fear him lack nothing.

Pro. 43.9. David *never ſaw the righteous for-*

37. 25.

Deut. 28.1 *ſaken.* And *a catalogue of bleſſings are promiſed to thoſe which keep his Commandements.*

He will give them in ſuch *meaſure* as their *neceſſity* requireth; if not *largely*, yet with the greater *quiet* and *content.*

As

As having nothing, yet poſſeſſing all things. 2 Cor. 6. 10.

8. Laſtly, In regard of the comfort the ſervants of God feel at their *death*.

Who ſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death. Eccl. 1. 13.

The righteous hath hope in his death. Pro. 14 32.

The righteous find reſt in death. Sap. 4. 7.

They ſhall have peace and reſt. Eſa. 57. 2.

Bleſſed are the dead which dye in the Lord. Apoc. 14. 13.

They fear not *death*, becauſe they learn to *dye* all their *life*.

They fear not *Judgement*, becauſe they have *Chriſt* for their *Advocate*.

They fear not their *ſins*, becauſe they have *Chriſt* for their *Redeemer*.

They tremble not at the *horror* of the *grave*, knowing, that though the *body* be ſown *earthly*, it *ſhall riſe ſpiritually*. And that it is not *death*, but *ſleep*. 1 Cor. 15.

Qui minus deliciarum novit in vita, minus timet mortem.

He that is leaſt acquainted with the pleaſures of this life, is ever in leaſt fear of Death.

But

But here one *rub* or *difficulty* is to be removed: For the nature of *Man* is deterred from *good*, upon any ſmall occaſion.

If it be a thing to be done with *Eaſe*, we are content to give ear to it.

If with *labour* and *difficulty*, we ſoon give out; we put our hands in *our boſoms* with *Solomons ſluggard*, and ſay, *There is a Lyon in the way.*

This ariſeth out of the pravity of our *heart*, drawn from *Original ſin*, that is, of *fleſh* conceived in *ſin*.

Gal. 5. 17. The *fleſh luſteth againſt the ſpirit*, which cauſeth us to loath *goodneſs*, as *ſick men* do *potions*, for the *bitterneſs*, though profitable for health. And uſually men look upon the *ſuppoſed difficulties*, not on the *aid* which commeth from *above*.

But if we look into that which God commandeth, with a *ſpiritual* eye, we ſhall find it,

1. *Profitable.*
2. *Sweet.*
3. *Eaſie.*

Pſ. 19. 10. 1. *The Statutes of the Lord are more to be deſired than gold, yea than much fine gold.*

King

King *David* took as much delight in them, as in all manner of riches. 119. 14.

A reward ſhall not fail to them which fear the Lord. Eccl. 2.8.

Who ever abode in his fear, and was forſaken? 10.

He hath promiſed many bleſſings to thoſe which ſerve him. Levit. 26.

2. *The Statutes of the Lord are ſweeter than the honey, or the honey-comb.* They are *David's delight.* Pſ. 19.10, 1. 9.

3. They are not hid from us, nor *far off.*

It is very near thee, even in thy mouth, and thy heart. Deut. 30. 11.

His yoke is eaſie. Mat. 11. 30

His commands are not grievous or heavy. 1 Joh. 5. 3.

But plain and eaſie. Sap. 7. 22.

Add all theſe; by Gods ſpecial aſſiſtance: For *God giveth ſtrength to him that fainteth, and to him that hath no ſtrength he encreaſeth power.* Eſa. 40. 29

They that wait upon him, ſhall run, and not be weary; walk, and not faint. 31.

Which made Saint *Auguſtine* cry out, *Da Domine quod jubes, & jube quod vis.*

So that though his *ſervice* ſeem *hard* and *heavy*, yet by his *grace* he adds ſuch

ſuch *ſtrength* to us, that it becometh *light* and *eaſie*.

Ezec. 11. 19. *He will take our ſtony hearts from us, and give us hearts of fleſh.*

Deu. 30. 6 *He will circumciſe our hearts.*

And though there will be ſome *reliques* of *reluctancy*, and *temptations* left in them, *erunt quaſi non ſint.*

They ſhall remain but for a *trial*, not *to deſtruction*. To *ſtir us up*, not to *enſnare us*. To *miniſter occaſion for a Crown*, not to *make us fall*. Not to *reign* in and over us.

Now we are to underſtand, that *hard* things are made the *eaſier* two wayes.

1. By a *love* and *deſire* to attain them.

2. By a *hate* to that which oppoſeth them.

1. Saint *Auguſtine* ſaith, that *labour* and *pains* in which a man taketh *delight*, is not any way grievous, but delightful; as that of the *Hunter*, *Falconer*, *Fiſher*, and the like: For to compaſs that we love, either we count it no *labour* at all, or elſe we take *delight* in the pains: *In amore nihil amari.* Which

Which may appear in a *Mother*, in bearing and educating of her Children.

In a *Wife*, in pains taking with her ſick Husband.

In *Jacob*'s long ſervice for *Rachel*. Gen. 29.

Which made St. *Paul* cry out.

Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, anguiſh, or perſecution, &c. Rom. 8. 35

Which cauſed the *Apoſtles*, being *beaten*, to *depart* from the *Council*, *Rejoycing that they were counted worthy to ſuffer rebuke for his Name.* Act. 5. 41.

This *labour* is alſo paſſed the *eaſilier* if we conſider,

The *love of God to us.*

The *great things he hath done for us.*

Thoſe *greater which he hath promiſed.*

The *ſins wherewith we have offended.*

The *pains which Chriſt ſuffered for us.*

Saint *Bernard* ſaith, The *ſufferings* of this life, are not worthy the *puniſhment* remitted for ſins paſt, the *grace* and *comfort* miniſtred to us for the *preſent*, or the *glory* to come, which is *promiſed.*

2. We are not to ſet our affections on

on this *World*, but to *hate* it, in respect of the *opposition* it is in to our service of God; the *love* whereof (if we take not heed of it) *infatuateth* us, making us to take that for *good*, which only *seemeth* so.

Now there are divers *reasons*, why we should *wean* our selves from the *love* of it.

1. It is *Transitory.*

No happiness in it of *continuance*, which daily *experience* proves. In some men preferred to *honour*, and others *married contentedly*, yet dying soon after.

But admit our lives were of a thousand years, what were they, being compared to *eternity.*

Eccl. 11. 8 *Though a man live many years, and in them all rejoyce, yet he shall remember the dayes of darkness, because they are many. All that cometh is vanity.*

Baruch 3. 16. *Where are the Princes of the Heathen?* &c.

All are but *shadows, dreams, smoke.*

Take Saint *Hieromes* Meditation on this point, *Nihil puto in seculi hujus confusione esse perpetuum, sed omnia præterire & fluere. Quæ qui consideraverit, cadit super faciem suam, intelligens*

telligens quam procul ſit à Majeſtate Dei, & flectet genua ad Patrem in nomine Jeſu Chriſti.

I conceive, that there is nothing perpetual in this confuſed and diſordered life, but think that all things are tranſitory, and paſs away. And whoſoever duly conſidereth this, falls upon his face, (knowing how far he is diſtant from the Majeſty of GOD) and will bend his knees to GOD the Father in the name of Jeſus Chriſt, and crave to be diſſolved.

2. It is *Miſerable.*

Beſides the *brevity*, many *miſeries* accompany it.

No year, day, nor hour, but hath his *miſery*.

One ſues thee for thine *eſtate*; another layeth wait for thy *life*; a third wrongeth thy *good name*,

Evil *Children* vex thee, if thou have any.

If thou haſt none, thou art grieved for the *want*.

Thy Wife *unchaſt*, and *unquiet*, diſquiets thee.

Thy *friends death* diſcomforts thee.

One loſeth an *eye*; another an *arm*.

One is ſlain by a *fall* from his horſe; another

Another perisheth by *water* or *fire*.

So that the *miseries* over-ballance the joyes: Then I would know what felicity is in it;

Saint *Augustine* describes them at large, *Plena sunt omnia laqueis, plena periculis: incitant cupiditates, insidiantur illecebræ; blandiunt lucra, damna deterrent; amaræ sunt obloquentium linguæ, nec semper veracia sunt ora laudantium*, &c.

All things are full of snares, full of dangers: concupiscence tickleth, allurements lye in wait, gain flattereth, loss terrifieth; slanderous tongues of some are bitter, and the praises of others are not alwayes true, or pleasing to us, &c.

3. It is *sinful*.

All the actions *of it*, and of all that live *in it* being so.

In it you may see the *Innocents* afflicted, the *Guilty* acquit; the *good* despised, the *evil* preferred.

Psal. 14. 3, 4. *The Lord himself looked down from Heaven upon the children of men, and found them all abominable, none to do good.*

Hosea 4. 1, 2. *No truth, mercy, nor knowledge of GOD in the Land; but swearing, lying,*

lying, killing, and whoring.

It the Devil be *Prince* of the world, what goodneſs can be expected in his Dominions?

4. Laſtly, It is *Deceitful.*

It *ſeems* to be that *it is not: promiſeth* that *it gives not.*

Out of the *pleaſures* thereof, ariſe many *ſorrows.*

Children beſtowed, bring *cares.*

Honour enjoyed, brings *emulation.*

Wealth encreaſed, brings *fear.*

Offices poſſeſſed, bring *envy.*

Unlawful pleaſures uſed, bring *diſeaſes.*

If the World *flatter* thee, it is but to *deceive* thee.

If it *exalt* thee, it is but to *caſt thee down* headlong.

If it make thee *merry*, it is but in ſhort time after to *afflict* thee the more.

Extrema gaudia luctus occupat.

Si ſpes nobis in vita non eſſet relicta, quam de vita futura concipimus, non multum hic mundus ab inferno diſtaret. S. Bern.

If we had not here ſome hope left to us, which we conceive of the felicity of the life to come, there were little difference

ence between this World, and Hell it self.

1 Joh. 2. 15 Therefore (to end this first point) *love* it not: for *he which loves it, hath not the love of God in him.*

Colos. 3. 2 *But settle your affections on high, on God alone*, in whose *service* consists true *happiness.*

No *Creature* can be fully at *rest*, till it attain to the *end* for which it was *created*, but is *restless* till then. Now *God* is the *object* of Mans *happiness*, and the end of his *felicity*.

Nothing can satisfie Mans heart, but *God*, nor can it be at *rest* (though it possess the whole *world*) till it return to him. The *nearer* to *him* the *quieter*.

No Man hath perfect *blessedness* in this World.

Eccles. 1. 2. *Vanitas vanitatum & omnia vanitas*, said *Solomon*, who had his heart's desire as much as any.

Psal. 4. 1. *Usque quo filii hominum?* How long will ye have *pleasure in vanity*, in the things of *this life*, *follow lies*, in the false *appearance* of them.

The World is a *Hypocrite*, covers his defects.

It is a *Harlot* that bears her Lover

out

out of doors, when their money is spent.

I will conclude with Saint *Augustine*, *Mare, terras, & omnia percurre, scrutare universa, & ubique miserer is, nisi ad Deum refugeris.*

Travel over Sea and Land, and search all places, yet shalt thou be miserable and wretched every where, except thou have recourse to God.

And in *Gods service* all good is to be found.

If thou desire *profit*:

Eye hath not seen, &c. *what God hath prepared for them that love him.* 1 Cor. 2. 9

If *length of dayes*:

Length of dayes is in his right hand. Pro. 3, 16.

If *pleasures*:

Pleasures for evermore.

If *honour*:

The Just shall be had in everlasting remembrance. Ps. 112 6.

Them that honour me, I will honour.

Blessed therefore are they which are undefiled in the way, and walk in the Law of God. 119. 1.

Blessed are they which keep his testimonies, and seek after him with their whole heart. 119. 2.

II. The second part of *Gods servic* in general, is, *To avoid that whic* *he forbiddeth*, that is, *Sin.*

The difinition whereof, and how it cometh, you shall have out of S. *Gregory.*

All *sin* is committed *gradatim*, b three *degrees.*

1. By *Suggestion* of the *Devil.*
2. By *Delight* of the *Flesh.*
3. By *Consent* of the *Spirit.*

1. For when the malicious *Spir* suggesteth *sin* in the mind of Man, no *delight* in it follow, *sin* is no wa acted.

2. But when the *flesh* beginneth t *delight* in it, the *sin* is begun to be i the *birth.*

3. Then; if a Man descend to *con-sent*, upon deliberation, then it is plain that *sin* is committed.

So that in the *suggestion* is the *seed* in the *delight* is the *nourishment*, and in the *consent* is the full *accomplish-ment.*

Now as *vertue* and *goodness* is for divers respects to be followed: So *sin* is to be avoided for many reasons.

Because *God* hateth *sin* and *sinners.*

The

The *Pſalmiſt* calleth *ſinners Gods enemies.* Pſ. 37.20.

The ungodly and his ungodlineſs are both hated alike of God. Sap. 14.9.

Your iniquities have ſeparated you from God. Jer. 5.

His *hate* may appear by the *continuance* of it. Eſa. 59.2.

He viſiteth the wickedneſs of the Fathers upon the Children, in the third and fourth generation. Num. 14. 18.

Seeing thou haſt forgotten the Law of thy God, I will alſo forget thy children. Exod. 34. 7. 20. 5. Hoſ. 4. 6.

2. By *with-holding* good things from them.

I will hide my face from them. Deut. 32. 20.

I will take away the hedge of my Vineyard. Eſa. 5. 5.

I will not feed you. Zac. 11. 9.

I will be to Ephraim as a Moth. Hoſ. 5. 12.

3. By the *ſevere puniſhment* of Offenders from time to time.

Who gave Jacob for a ſpoyl, and Iſrael to the Robbers? Did not the Lord, becauſe we have ſinned againſt him. Eſa. 42. 14.

For ſin God drove our firſt Parents out of Paradiſe. Gen. 3.

The Angels from Heaven.

Sodom and Gomorrah was conſumed by fire. 19.

7. *The whole World by Deluge.*
God drowned Pharaoh, and the Egyptians.

Num. 16. *Destroyed Korah, Dathan, and Abiram.*

Levit. 10. *The two Sons of Aaron, and*
1 Sam. 4. *Heli.*

Acts 5. *Ananias and Saphira.*

Luc. 23. *Jerusalem his own City;* and o 600000. which went out of *Egypt*, only two came into the Land of *promise.*

8. Because God heareth not the *prayers* of the *wicked.*

Esa. 1.15. *When they stretch out their hands, he will hide his eyes from them, and though they make many prayers, he will not hear them.*

Job 25. 9. *God will not hear their cry, when trouble cometh upon them.*

Ps. 66.16. *If I encline my heart unto wickedness the Lord will not hear me.*

Job 35.12 *They shall cry, but he heareth not.*

Pro. 28 9. *He that turneth his ear from hearing the Law, even his prayer shall be abominable.*

Esa 59.2. *Your sins have hid his face from you that he will not hear.*

Lam. 3.44 *Thou hast covered thy self with a clou*

cloud, that our prayers ſhould not paſs through. Eze. 8. 18.

Though they cry in mine ears with a loud voice, yet will I not hear them.

And therefore the *hope* of the *wicked* in *Gods Mercy* is *vain*, ſeeing he refuſeth to *hear* them.

Their *hope* is but like the *duſt blown away with the wind.*

Or a *thin froth* driven away with a ſtorm.

Or a *ſmoke* diſperſed with a tempeſt.

Or a *gueſt* that tarrieth but a day.

Becauſe the *wicked* live in *bondage*, *in ſlavery to ſin.*

For *ſin* is a *Tyrant*, tyrannizeth over his followers. He that committeth *ſin*, is a *ſervant* to *ſin.*

To the *Inſtigators* of it.

The { *World.* *Fleſh.* *Devil.*

And the *fleſh* ſerveth the two other by *ſenſuality*, *Appetitus Senſitivus.*

By which the wicked (as the Apoſtle ſaith) *are ſold under ſin*, as *ſlaves* in a *Fair.* And this made *Solomon* infatuated with his *Concubines.*

It infatuates the *Adulterer* with his *Adultery*. The *Covetous* with his *Riches*. The *Ambitious* with his *Honour*. The *Voluptuous* with his *Pleasures*. It made *Amnon* commit *Incest*.

2 Sam. 13

And this cometh by *privation* of *Grace*, which ſhould bridle their *Affections*, and by letting looſe their *Appetites*, which are

like { *Devouring Beaſts.* *Blood-Suckers.* *The Pit unſatiable.*

Becauſe they are in *continual trouble*, like the *raging Sea* that cannot reſt, whoſe *waters caſt up mire and dirt.*

Eſa. 57. 20

21. *There is no peace to them.*

1. Their paſſions are *concupiſcible* and *Iraſcible*.

If the *firſt* cannot obtain what it would, the other is troubled. And by theſe two the whole man is diſquieted.

Jam. 4 1, 2 *From whence are wars and contentions amongſt you? are they not hence? even of your own concupiſcences, which fight in your members? for ye luſt, and have not.*

2. No

2. No peace in their *Consciences.*

Conscientia Improborum improbis ipsis adversatur; The Conscience of the wicked is even an adversary to the wicked himself.

An evil Conscience makes men fear *shadows* where no fear is.

Mala Conscientia terret vel audadissimum; An evil Conscience is terrible even to the boldest and hardest man.

The witked flee where none pursueth. Pro. 28.1.

The sound of fear is in his ears. Job 15.21

Timor Divina dispensatione malos comitatur.

They have five *thornes* pricking them.

1. The *enormity* of their *sin.*
2. The *offence* done to others, crying like *Abels* blood.
3. The *infamy* which followeth *sin.*
4. The *offence* to *God.*
5. The *fear* of *punishment.*

Tell me not, (saith a Father) of a wicked man, which fareth *deliciously*, is apparelled *costly*, is wealthy in *substance*, but discover his *Conscience*, and there thou shalt find *fears*, *tempests*, and *troubles*, arraigning, and executing himself, when none but *God* and his own *Conscience* know his own deeds. S. *Chrysost.*

Who hath resisted God, and hath peace.

S. Aug. Thou, O Lord, (saith another) hast so appointed, that the disordered soul should be his own tormentor.

S. Ambr. *What greater punishment* (saith a third) *than the wound of Conscience* which is more to be shunned than death or banishment.

S. Isid. A Man may avoid all things (saith a fourth) but his own *heart*; from himself he cannot flee; whersoever he goeth, the guilt of *Conscience* followeth.

His Conscience is ever in *pain.*

3. *No peace in this world.*

In regard of the *terror* of *Conscience*, as is said.

Of the *infamy* they receive by it.

Of the *fear* of the pains deserved.

Of the *loss* of temporal blessings.

4. They are without *aid* or *comfort* from *God.*

Afflictions find them *unarmed*, *unprovided* to withstand them.

They have no *footing* to *stay* them, no *hand* to *help* them, nor no *Pilot* to *guide* them: But they are *swallowed* in the *Sea* of *tribulations.*

So that while the *good rejoyce*, they *mourn.* While

While they *walk dry*, these are *drowned*.

And while they *praise God*, these *blaspheme*.

By the same *fire* of *tribulation*, the *gold* (the *just*) is *tryed*; and the *stubble* (the *wicked*) is *consumed*.

The *Red Sea* drowned the *Ægyptians*, and saved the *Israelites*.

Lastly, The *end* of the *wicked* is *miserable*.

Their *miseries* do but *begin* in this world.

And in their death they are Heirs to Serpents, Beasts, and Worms. Eccles. 10. 12.

They perish as if they had never been. 44. 9.

Horrible is the end of the wicked. Sap. 3. 16.

Evil in *loss* of the *world* their *delight*.

Worse in the *separation* of *body* and *soul*.

Worst in the *Judgement* of both.

Evil in the *pains* of the *body*; in the *fears* of the *mind*; in the *afflictions* for *loss* of *temporal things*; in the *afflictions* for *want of internal grace*; in the *horror* of the *grave*; in the *remembrance* of *sin* committed; in the *fear* to render an *account*; in the *ter-*

ror in *conſcience*; in the *terror* for the *ſentence*; in the *grief* for loſs of time of *repentance*; and *evil* in the *grief* for *ill-ſpending* it.

When they look *back*, they conſider a ſhort life ill ſpent.

When *forward*, a long time to ſuffer for it.

They *grieve* for loſing the *joy* of *eternity*; for miſpending *that time* they had to get it; for changing ſuch *unſpeakable joyes*, for ſuch *tranſitory pleaſures*.

Their worm never dyeth, but gnaweth, and vexeth for ever.

5. *Ibid.* Doſt thou deſire then never to be ſad? *Live well-* for a *ſecure Conſcience* paſſeth over ſorrow *lightly*, and a *good life* hath *joy* ever attending it.

To *ſum* up all.

1 Conſider the *Motives* which perſwade us to his *Service*, in doing that which is *good*.

1. Whereby we have peace with *God, our Selves, our Conſciences*.

2. The Comforts in the *Holy Ghoſt*, who aſſiſteth the *good* with *faith*, to adhere to *Gods promiſes*.

With *Hope*, to expect the *reward*.

Love

Love to *GOD*. *Obedience* to his *precepts*. *Humility* in their *actions*. *Patience* in *tribulation*.

3. *Gods readineſs* to *hear* their *Prayers*.

4. Their comfortable *end*.

Then the *facility*, *profit*, and *pleaſure* to do well.

By a *love* to *goodneſs*, and *hate* to the *world*.

Becauſe it is { *Tranſitory*. *Miſerable*. *Sinful*. *Deceitful*.

Et ſervite Domino in lætitia. Pſ. 100.2.

Draw near to him with a pure heart, in aſſurance of Faith, our hearts being pure from an evil Conſcience. Heb. 10. 22.

And conſider the Reaſons why we ſhould *deteſt ſin*. 2

1. For *Gods hate* to the *wicked*.

2. For *Gods* rejecting their *Prayers*.

3. The *bondage* of the *ungodly*.

4. Their *troubles* in the *paſſions* of the *mind*, their *conſciences* in this *world* without *comfort* from *GOD*.

5. Their *miſerable end*.

Et Servite Domino in Timore. Pſal. 2. 11.

Walk after God, and fear him. Deut. 13. 4.

That

Heb. 4. 11. 16. *That thou mayest go boldly to the Throne of Grace: Find mercy, and receive help in time of need.*

A general Exhortation to Prayer.

OF all the parts of *Gods service*, *Prayer* justly challengeth the *first place*: For, in as much as the best of *Gods children* are subject to many *infirmities*, and even the *just Man falleth seven times a day*, and that *Mans* life (by reason of *sin*) is exposed to many *dangers*, *troubles* and *afflictions*, it therefore behoveth us much, and concerneth us near, to seek out some remedy, as well to *strengthen* our selves from the assaults of our several *enemies*, that (as much as flesh and blood will permit) we *fall not*; as to *raise* us again when we are cast *down* and dejected, either by the sight of our *sins*, or the crosses and afflictions of this *life*. And in this *distress*, what course

courſe ſhall we think upon to relieve us, or what means ſhall we find to aid and ſuccour us.

Certainly none other better than that which GOD himſelf of his *goodneſs* hath preſcribed and commended unto us, and by his *word* hath commanded us to have recourſe unto, whenſoever we ſhall be thus afflicted, namely, *Prayer*. *In regard of Gods Precept.*

Call upon me (ſaith he) in the day of trouble. Pſ. 50.15.

Come unto me (ſaith Chriſt) all ye that labour, and are heavy laden. Mat.12.18

Seek ye the Lord (ſaith the Prophet) and call upon him. Eſa. 55.6

Is any afflicted (ſaith he, by the Apoſtle) let him pray. Jam.5.13.

Be inſtant in Prayer. 1 Theſ. 5. 17.

Continue in Prayer. Coloſ.4.2.

And the better to ſtir us to this duty, God hath *added* to this *Precept* a *Promiſe* alſo; that we ſhall not loſe our labours, or *pray* to him in vain; for, *No ſooner ſhall we aſk, but he will give*: No ſooner *call*, but he will *anſwer* and *deliver*. Nay, more, for if God perceive but our inclination to pray to him, he will *prevent* us, and before the *petition* is gone out of our mouths, *His Promiſe.* Mat. 7. 7. Jo. 16.23. Pſ. 91.15.

Esa. 65. 24 mouths; *Before we call, he will answer; and while we are speaking, he will hear.* We may with *confidence* build upon it, that either he will *give* what we *ask*, or that which shall be more *profitable* to us.

Example of Christ.

And as we have this *Precept* and *Promise* to provoke us to *pray* to him: So have we the *Example* (not only of all the Saints of God, but) of *Christ Jesus* himself: who (while he was conversant in the flesh upon earth, though he were wholly without spot or blemish, wholly innocent, immaculate, and needing nothing, yet) often and earnestly *prayed*, for our imitation.

Mat. 14. 23. 26. 39. Jo. 11. 47. Mat. 1. 35.

The Necessity.

Among all the Evangelical *Precepts* or *Counsels*, there is not any one *duty* upon which our *Saviour* more earnestly beateth, or to which with more fervency he inviteth his *Apostles* or *Disciples*, than this of *Prayer*. The *necessity* whereof he enforceth (among other places of *Scriptures*) by the *Parable* of the *unjust Judge*, and the *poor importunate Widow*.

And indeed, Mans nature ever since the fall of *Adam*, being become earthly,

earthly, carnal, and wretched, it cannot keep Gods Law, which is *ſpiritual*. *Ego carnalis ſum*, ſaith the *Apoſtle*. Rom. 7. 14.

Again, as long as we live in this *vale* of *miſery*, we being compaſſed with cares, tentations, and afflictions, have no other means to free our ſelves from them, than to beg at the *gates of Gods mercy*, (*Ego mendicus ſum, & pauper, I am poor and needy*, *ſaith the Pſalmiſt*) either for *grace*, *favour*, and *remiſſion* of ſins; or the *mortification* of our *affections*, *ſpiritual comfort*; or laſtly, for *ſupply* of temporal bleſſings.

Neither can any ſo well conceive the *neceſſity* of this duty, as they who (by the *illumination* of *Gods Spirit*) ſee the miſerable *condition* they are brought into, by reaſon of *ſin*. And what would become of miſerable *Man*, if this *help* were wanting, but being *carnal*, be wholly transformed into *fleſh*? The contrary effect whereto, *Prayer* worketh in us; for it elevateth us from *earthly* to *heavenly* thoughts, whereby the heat and affections of the fleſh are cooled and quenched; *Prayer* being as the refreſhing

freshing of the *lungs* to the heat of the *heart*, without which *Man* could not subsist.

The Dignity. But admit there were no *necessity* imposed on us to *pray*, yet the *dignity* and *honour* we receive by *Prayer* should incite us to it: For *Prayer* (as a Father well saith (*Ephr.* *Is a familiar conference with God.* By it we talk with him (as it were) *face to face.* By other of his Graces (as in the *Word* and *Sacraments*) he vouchsafeth to speak to us, by this we have access and speak to him, for what we stand in need of. And what greater *dignity*, what greater *priviledge* can be afforded to poor sinful *creatures* (*dust* and *ashes* as we are) than familiarly to talk with so great and powerful a *God*, and to have daily so free and easie admittance to his *presence*, to manifest our *necessities* to him, and to crave his *supply* and *succour?* Nay more, to become his *household servants*, (the *Church* being called his *House*) a favour, which King *David* esteemed the fruition of *one day*, more than a *thousand* elsewhere.

Benefit. Then, if we consider the *profit* which ariseth by the performance of this

this *duty*, we ſhall be the eaſilier perſwaded to undertake it: For, if nothing elſe quicken us, yet matter of *benefit* doth uſually work with us. And aſſuredly, the *benefit* which ariſeth by it, is, and ever hath been great; for by *Prayer* we do not only obtain of *God* all good things pertaining to the ſuſtentation of this *life*, (as the neceſſaries thereof) and the *life* to come, (as the gifts and graces of the *holy Spirit*) but we alſo prevent and remove by it all the *dangers* and *evils* of both lives: as the loſſes and perils incident to this life, and the puniſhment due to *our ſins* hereafter. *Prayer* enlightneth, purgeth, and comforteth; maketh *tribulations* ſeem light, breeds fervency, begets confidence in *Gods* mercy, and overcometh all *tentations*. Take it away, and take the *Sun* out of the *world*, for without we wander in *darkneſs*. With what *Medicines* did the *Saints* heal incurable *diſeaſes*, caſt out *Devils*, raiſe the *dead* to *life*, tame *wild beaſts*, quench the force of *fire*, nay, change the courſe of the *Elements*, & powers of *Heaven*, but by *Prayer*? What ſhould I ſay more? By it we may do *all things*, without it *nothing*.

If

If you please, you may take a short view of the wonderful *effects* which have been wrought, and the *benefits* which have been obtained, and the *punishments* which have been averted in former times, when recourse was had to *God* by *Prayer*.

By it

Exod. 17.	*The Jews*	overcame		*the Amalekites.*
1 Sam. 7.	*Samuel*			*the Philistines.*
Judith 13.	*Judith*			*Holofernes.*
1 Chr. 5. 20.	*The Reubenites*			*the Agarens.*
2 Chr. 14 20.	*Asa*			*the Ethiopians.*
	Jehosaphat			*the Ammonites.*
2 Kings 19. 15.	*Ezechias*			*Sennacerib.*

2 Chr. 33. 15. *Manasses was restored to His Kingdom.*

By it

1 Sam. 1. 9.	*Hanna became fruitful.*
1 Kin. 18. James 5.	*Elias obtaned fire from Heaven,* as also *rain and fair weather.*

By

By it

The rebellious Jews	escaped	*Punishment.*	Exod. 32. Numbers 21. 7.
The Ninivites		*Destruction.*	Jonas 3.
Ezechias		*Death,*	2 Kin. 20.
The three Children		*the fiery Fornace.*	Dan. 3.
Daniel		*the Lyons.*	Dan. 6.
Jonas		*the Whale.*	Jonas 2.
The Disciples		*Drowning.*	Mat. 8. 25.
Peter		*Bonds.*	Acts 12.
Paul and Silas		*Imprisonment.*	Acts 16.

By it

David stayed the *Pestilence.*		2 Sam. 24.
The Lepers were *cleansed.*		Luc. 12.
The Centurions servant was healed.		Mar. 8.
The blind received sight.		Mat. 9 20.
The Womans Daughter	*were delivered from the Devil.*	Luc. 18.
The Mans Son		Mat. 15. 17.
The sick were made whole.		Acts 28.

The

1 Kin. 18.	*The Widow of Sarepthas Son*	were revived.
2 Kin. 14.	*The Shunamites Son*	
Mar. 9.	*The Rulers Daughter*	
Acts 7.	*Dorcas*	

Luc. 18.	*The Publican*	obtained	*Remission of sins.*
23.	*The Thief*		*Paradise.*
Acts 7.	*S. Stephen*		*Heaven.*

And lastly, That it is the surest *remedy* to the *godly* in time of *affliction*, appeareth by our *Saviours example*, who (when he was in such *straits*, that he said, *Undequaque trist is anima mea, usque ad mortem*, *My soul is exceeding sorrowful, even unto death*) went aside, and fell thrice on his *face*, and *prayed*, warning his sleepy *Disciples* to do the like.

Mat. 26. 36. Mat. 14. 34.

Directions how to pray.

Now, Seeing that for these respects *pray* we must, in the next place we are to consider, *How Prayer is to be made*, that it turn not to sin.

1. *To God only.*

1. *Prayer* must be made to *God*, and to none other.

1. Because *God* hath so commanded.

ed. For *Prayer* is a part of his Service and Worſhip; and *his Service and Glory he will impart to none elſe. Him only ſhalt thou ſerve.* And *Whatſoever you ſhall ask of my Father*, not of Angels, Saints, or the like. Deu. 9. 13 Mat. 4. 10. Joh 19. 23 4. 21.

2. In regard of his *Glory* and *Majeſty*, wherein he excelleth all others, and ought therefore above all to be *prayed* unto. Pſa. 24. 8. 96. 6. 99. 2 104. 1. Luc. 11. 13

3. In regard of his *ſingular Knowledge*; for he knoweth our neceſſities better than we our ſelves. Eſa. 40. 10. 12. Pſal 66. 2.

4. In regard of his *Power* and *Ability* to help us. Pſal. 17. 6. 18. 6 103.

5. In regard of his *willingneſs* and *readineſs* to relieve us. Eſa. 46. 4.

6. In reſpect of the *practice* of all the *Saints*, and of *Chriſt* himſelf.

Of *Hanna*, of *David*, of the *Saints*, of *Chriſt*. 1 Sam. 1. 15.

7. In regard of the *abſurdity* in *praying* to thoſe which cannot help themſelves, much leſs us. For to which of the Saints or Angels can be properly ſaid, *Our Father which art in Heaven*, or *Hallowed be thy Name, &c.* But to *GOD* alone is this ſervice to be done; for he only ſaveth us, and *beſides him is no Saviour.* Pſal. 25. 1. 73. 25. 51 77. 1. Pſal. 22. 4 Mat. 14. 23 Eſa. 43. 11. 45. 5.

And

In Christ. And all this must be done in *Christ Jesus*, without whom, though *Moses* and *Samuel* should intercede, yet *GOD* would not *pardon*, but *destroy*; for as no work of *devotion* can be acceptable to *God* without Him, so our *sins* are so odious, that except our *prayes* be offered by the *mediation* of *Christ Jesus*, they will never be accepted by *God*.

Heb. 4. 14 *We have an High Priest, that is passed into the Heavens, Jesus the Son of God*, &c.

2. In Faith. Secondly, Our *Prayes* ought to be made in *Faith*, for *whatsoever is not of Faith; is sin*; and whosoever desireth to have good success in his *Prayers*, ought to *believe*, and not to pray *waveringly*. This *Faith* makes our *Prayers* acceptable: For (*Prayer* being the testimony of our *Faith*) how will our *Faith* appear, if we *doubt* in our *Prayers*? *Si Fides deficit, oratio perit.* Our *Saviour* said to the *Petitioner* for his deaf and dumb Son *If thou canst believe, all things are possible to him that believeth.* And to his *Disciples*, *All things whatsoever you shall ask in Prayers believing you shall receive*;

S. August.

Mat. 9. 23.

ceive: Which leſſon St. *James* alſo teacheth, *If any man lack wiſdom*, *let him ask of God*, &c. *But let him ask in Faith.* Saint *John* ſaith, *This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.* Saint *Paul* alſo biddeth us, *Come with the ſame confidence that we may obtain mercy.* Jam. 2. 5. 6. 1 Joh. 5. 14. Heb. 4. 16.

3. *In Hope.* Again, As *Faith* is the *foundation* of all *Vertues* required in *Prayer*, ſo *Hope*, certain and aſſured, is to be fixed and ſetled in us (when we *pray*) that *God* will perform the *promiſes* which he hath made, and that he will *hear* and grant thoſe things which we ſhall *deſire*, according to his *will*; for the *Devil* is apt to perſwade us, that our *Prayers* are in vain, either becauſe *God* regardeth them not, or that it is *needleſs* to pray to Him, who knoweth before what we want; or that (whether we *pray* or not) all things ſhall come to paſs as *God* hath decreed; and in theſe *reſpects*, that there is no *profit* in our *Prayers*. All which are but *illuſions*, and clearly againſt the *rule* of *truth*, and *practice* of the *Saints*: *In te ſperaverunt*, ſaith *David*,

Psal. 22.4 *David, Our Fathers hoped in thee, they trusted in thee, and thou didst deliver them.* 1 Chron. 5. 20. *The Reubenites cryed to God in battel, and he was intreated of them, because they put their trust in him.*

Indeed, as Saint *Bernard* saith, a sinners *prayers* are hindered two ways, either with too little or too much *light*. He hath no *light* which neither *seeth* nor *confesseth* his *sins*, and he hath too much, which seeing them, *despaireth* of *Gods mercy*. Neither of these can be said to *pray*. How then? The *sinner* ought so to temper his *light*, that he may not only *see* and *confess* his sins, but *pray* that they may, and *hope* that they will be *forgiven*. For it is in *Prayer* as in *Repentance*, *Nemo potest agere pœnitentiam, qui non speravit indulgentiam*: *No man can truly repent, that hath no hope of pardon for that he repenteth of*: And none can be said to *pray well*, who *hopeth* not of *Gods favour*, in that for which he *petitioneth*.

4. *In Charity.* And that our *Prayers* may the better ascend, they are to put on the wings of *Charity*, which is one of *the fruits*

fruits of the Holy Spirit: For without this *quality*, our *Prayers* will prove cold, heavy, and lumpish; and will return empty unto us. This *Charity* is two-fold; First, towards *God*; Secondly, towards our *Neighbour*. Gal. 5. 22.

1. *Towards God*, in keeping his Commandements; for our *Saviour* saith, *He that keepeth my Commandements, is he that loveth me*: And the Apostle saith, *We receive of him, because we keep his Commandements*; that is, we love him so, that we are loth to offend him. John 14. 21, 23. 1 John 3. 22.

2. *Towards our Neighbour*, which *Charity* is also manifested two ways.

1. In forgiving all injuries received from him, or by his means, after our *Saviours* rule, *When you stand praying, forgive, if you have ought against any; that your Father also, which is in Heaven, may forgive you your trespasses.* And again, *If you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses,* Mat. 11. 25. 6. 14, 15.

2. Secondly, In praying for his

wants, and ſupplying them to o
powers, according to Saint *James*
Jam. 5. 16. direction, *Pray for one another.* A
1 Tim. to Saint *Paul's*, *I exhort, that ſi*
2. 1. *Prayers*, &c. *be made for all me*
And to encourage us to relieve them
our *Saviour* pronounceth a *bleſſing* t
all that are charitable in that kind
Mat. 5. 7. *Bleſſed are the merciful, for they ſha*
obtain mercy.

So that by this we may plainly ſee
that if we be *uncharitable*, our *Praye*
will be barren, and unfruitful.

5 *In Humility.* Fifthly, *Humility* muſt accompan
theſe former *Vertues.* We muſt a
knowledge our ſelves unworthy to r
ceive any thing; we are not to *arr*
gate any thing for any *merit* of o
own, but confeſs that we are nough
but *duſt*, *pollution*, and a *maſſe of co*
ruption; that we brought nothin
into this *world*, nor have gathere
any therein, but *uncleanneſs.* W
muſt ſay with *Jacob*, *Minor ſum O*
Gen. 32. 10. *mine omnibus tuis beneficiis*, *I am n*
worthy of the leaſt of all thy mercie
Luc. 18. And with the *Publican* (whom o
Saviour commended to us for a pa
tern) deny our own unwor.hines
deſerv

deserve any *favour*. Which *Humility* of his (as appeareth by that *Story* or *Parable*) made his *prayer* more acceptable to *God*, than the *vaunting* and *boasting* of the proud *Pharisee*. And with *David* saith, *A broken and contrite heart, O God, thou wilt not despise*. Ps. 51.17. And the *Son of Syrach*, *The Prayer of the Humble pierceth the Clouds*. Ecclus. 35.17. And lastly, the *Virgin Mary*, *He hath exalted the Humble and Meek*. Luc. 1.52.

This *Humility* is likewise two-fold.

1. Of the *Spirit*.
2. Of the *Body*.

1. For by the *First*, we acknowledge the impurity of our *souls*, and confess our selves wicked, miserable, and wretched in our own eyes, and that our strength is not worth the boasting of; which kind or manner of *prayer* hath ever wrought effectually with *God*. The Prophet *Esay* witnesseth it, *To this man I look, even to him that is of a poor, and of a contrite Spirit*. Esa. 66.2. And the Psalmist testifieth, how propense and propitious GOD is to such kind of *Petitioners*.

The Lord is nigh to them that are of a contrite heart, and will save Ps. 34.17.

such as are of an humble spirit.

And the blessed *Virgin* acknowledgeth that she found the fruits of her
Luc.1.48. *Humility*, *He hath regarded the lowliness of his Hand-maiden.*

Secondly, We are to use an *outward gesture*, answerable to our *inward devotion*: We must manifest our *Humility* by a reverend *posture* of the *body* too. God is as well Creator of the *body* (which is the *souls temple*) as of the *soul*: and therefore expecteth to be honoured by both. And as it is not to be denyed, that the *inward affections* are to be regarded in the prime place; yet it will not be unnecessary to observe with what *postures* the *holy* men in *sacred* Story powred
Gen.13.2. out their *petitions*: *Abraham* (speaking to *God*) *fell on his face, and bowed to the ground.*
1 Ki.8.22. *Solomon*, at the Dedication of the *Temple*, *stood before the Lord, and spread forth his hands to*
Lu.18.13. *Heaven.* The *Publican stood and smote*
Ex.17.11. *his breast.* *Moses held up his hands to*
Dan.6.01 *Heaven.* *Daniel*, *Stephen*, *Peter*,
Act.7.60. and *Paul kneeled.* *David kneeled, and*
9.40. *lifted up his eyes.* Lastly, our *Saviour*
Ps.95.6. *Christ* (every one of whose *actions* ought to be a *rule* to us) sometimes
fell

fell on his face, sometimes *kneeled*, and sometimes *lifted up his eyes when he prayed*. Mat. 26. 39. Lu. 22. 41. Joh. 11. 41

Not that *Gods worship* is *absolutely* or *universally* tyed to these outward *Ceremonies*, but that they serve to stir up the inward *intentions* and *affections*; for while we *kneel*, and lift up our *eyes* and *hands* to Heaven, we shew our *humility*, and declare our ardent *desire* and *confidence*, that all our aid and help we expect from *God*, and none else. Therefore, the acts of *humiliation*, of *casting dust on their heads*, *putting on sack-cloath*, *rending of garments*, mentioned in *holy Writ*, are there set down to no other purpose, but to make their *Humility* that used them appear, and to be a *pattern* for us in after times. Neither is it without reason, that Man (being a *creature* consisting of *body* and *soul*) should serve his *Creator* with both, which makes us a perfect *Holocaust* or *Sacrifice*.

And as we have yielded our members servants to uncleaness, and to iniquity unto iniquity: so we should yield our members servants to righteousness, unto holiness. Ro. 6. 19.

And to this reverend *geſture* of the *body*, muſt be added the *uncovering* of
1 Cor. 11. 4. *the head. Our heads muſt be bare*, and we muſt not *pray* ſo familiarly, as if we were ſpeaking to our *equals*: For the *higher* and more eminent the *perſon* is whom we *petition*, the more *reverend* and ſubmiſs ought our *behaviour* be to him in our *petitions*.

6 *In Perſeverance.* In the next place, We muſt reſolve with our ſelves, not to be impatient of *delayes*, (as we call them) if God ſeem not to hear us preſently. But we muſt *pray* with *Perſeverance*. Our *Saviour* himſelf (immediately after he had preſcribed to his *Diſciples* that abſolute form of *prayer*) taught them alſo (and us in them) the effects of this *vertue*, by the *Example* of the *Friend which came in the night*
Luc. 11. 8. *to borrow Loaves*. And ſhortly after
18. by that of the *Importunate Widow*.
Pſ. 40. 1. Which effects alſo *David*, and the *Wo-*
Mat. 15. 28. *man of Canaan* felt: Wherefore, not
Col. 4. 2. without good reaſon did St. *Paul* ſo
1 Theſ. often counſel this *aſſiduity* and fer-
4. 17. vency in *prayer*.

And though we make our *concluſions* by *events*, (which we uſually take notice

notice only by) that *God* is not *moved* by our *prayers*, nor we *bettered* by them; we must resolve, that the fault is ours, and not *Gods*; For either we ask *things* not to be prayed for.

Or coldly, not intending what we desire.

Or not with due *reverence* and *patience*.

Or else GOD yieldeth not, either to inflame our *zeal*.

Or to set an edge on our *desires*.

Or to *humble* us.

Or to *prove* us by *adversity*, as well as by *prosperity*.

Or to try whether we *serve* him for our *own ends*, or his *glory*.

Or else the *time is not come* which he knoweth meetest to *grant* what we *pray* for.

Elias being persecuted by *Jezabel*, prayed, that GOD *would take away his life*, which GOD granted not presently, yet afterward *took him into Heaven*. 1 Ki. 19. 4. 2 Reg. 2. 11.

Deus multos non jam exaudiat ad voluntatem, sed paulo post ad salutem; *God hears not many men presently according to their desire, but after a while he* S. Bern.

gives ear to them, to their good and ſalvation.

Therefore we muſt not give over at the firſt, ſecond, or third time. For no doubt, but he which ſaid, *Ask, and ye ſhall have*, will alſo give what he promiſed, when he thinketh expedient that we ſhould *receive* it.

Luc. 11. 9.

Pſ. 27. 14. *O tarry thou the Lords leiſure*, ſaith *David*. And let not us preſcribe to *God* either *time*, *place*, or *manner*, but in all *modeſty*, *humility*, *patience*, and *perſeverance*, attend his good *pleaſure*.

Fervency. Diligence, Attention.

Three other *Qualities* there are, which ſeem to depend upon this laſt *Vertue* of *Perſeverance*; for, as the *difficulty* to *pray* aright ariſeth of three cauſes.

1. The *Corruption* of our Nature depraved by *ſin*.

2. *Evil cuſtom* or *habit*, in ſuffering our hearts to wander when we are at our *Devotions*.

3. *The malice of Satan*, who (out of his inveterate hate to mankind) intangles *our thoughts* with other matters, when we ſhould intend this *act*.

The *Remedies* therefore fit to oppoſe theſe, are. 1 A.

1. A *fervent* desire to the *action*; for what we *zealously affect*, we *soonest compass*.

2. *That we be diligent* and couragious to overcome all *difficulties*; for as all *Creatures* have a *concupiscible* nature, to obtain *things necessary to preservation*, so have they an *irascible*, to resist all *obstacles* which may be to their *detriment*. It must not be with us as with the sluggard, *Vult & non vult*, have a *desire* to it for the *excellency*, but *give it over* for the *difficulty*. Prov. 13.

3. *That we be attentive* to what we are doing, and keep our hearts from vain and wandring *cogitations*; *Omni custodia serva cor tuum, quia ex ipso vita procedit*; *Keep thy heart with all diligence, for there-out cometh life*; for as our *heart* is, so will all the *actions* be which proceed from it. Pro. 4. 23.

For it is not a chill and cold *Perseverance*, or Expectation, that will serve our turns to prevail with God, but a *fervent spirit* to pursue the same. For God heareth not, (at least regardeth not) as not loud crying, long babling, or many tautologies, or repetitions: so neither cold, faint, and drowzy *prayers*, (not intending,

or minding what we pray for) which proceed only from the lips: but it is the *affection*, and zealous desire of the devout, mixed with *sighs, tears, and groans, not to be uttered*, which move, and prevail with him. For God (being a *Spirit*) looketh to be worshipped in *spirit*. To which purpose it is that our *Saviour Christ* adviseth us, when we *pray, to enter into our Closets*, and *to shut the door*: intimating to us thereby, that we (being alone, and private) should cast away all publique wandering, and worldly thoughts, which trouble our *devotions*, and hinder us from *lifting up our hearts unto God*: and wholly, fervently, and considerately, bend our thoughts and desires unto him. And these retired *Soliloquies*, and private Meditations, and Conferences between God & our *souls*, and between our *selves* and our *souls*, have ever been much approved by the *Antients*.

Rom. 8. 26.

Mat. 6. 6.

Ephr. Syr. 1 Sam. 1. *Our Prayer* (saith an antient Father) *ought to be in such manner as Hanna's was: She wept, and prayed, and her lips only were perceived to move. Let every one hear this, and imitate it; especially they, who with extream babbling*

ling, without all modesty, yet with loudness of voice, make their prayers. Let us therefore pray with sighs and groans: But withall taking heed, (as much as we can, with Gods assistance, and our own endeavours) that in the time of our prayers, no extravagant thought steal upon us, lest happily we have one thing in our hearts, and another in our tongues. And to this purpose also speaketh S. *Basil*, *All our prayers ought to be made, not in syllables, but in the hearty affection of the soul.* For how do, or can we think, that God will give us that for which we *pray*, when by our behaviour and gesture, our faint and weak sollicitation, we seem to him, that either we do not *want* what we *pray* for, or, that he will upon every slight and cold *motion*, be perswaded to give us what we *desire?* Or how can we expect to be heard of God, when we our selves (not being serious in our *devotions*, but diverted with other *phantasies*) hear not, nor know what we do *petition* for? The *wise man* therefore, giveth us good and wholsom counsel in this matter, *Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.* Our

Basil serm. in Martyr. Iulittam.

Eccl. 18 23.

Our *prayers* therefore must not proceed from the *lips* only; for no man can assure himself that God heareth his *prayers*, who is so *careless*, and his *thoughts* so *wandring*, that he knoweth not himself what he *prayeth* for.

Of the Time and Place for PRAYER.

The time. TAke a little taste of the *Time when*, and the *Place where* our Prayers are to be offered up to GOD.

1 Th. 5. 17. Col. 4. 3. Eph. 6. 18. Lu. 11. 18. Nu. 28. 3. Ps. 55. 18. 119. 164. Dan. 6. 10 Mar. 1. 35. Ps. 63. 1. Act. 2. 15. For the *Time* in general, the Places before-named, do, and may direct us. *Pray without ceasing. Continue in Prayer.* And *pray always.* More particularly, *Twice a day* (that is, Morning & Evening) *the Sacrifices were to be made. David* prayed *thrice*, *In the Evening*, *Morning*, and at *Noon-day*: And *seven times in a day. Daniel prayed thrice. In the morning before day Christ prayed. David prayed early. The Apostles at the third hour*

hour of the day. At the *ſixth hour.* 10. 9.
The ninth hour. And *David at mid-* 3. 1.
night. Pſ. 119. 62.

For the *Place*, *In all places* ſaith *The place.*
God. *Every where*, ſaith S. *Paul.* Ex. 20. 24.
Chriſt prayed in the Deſert. On a 1 Tim. 2. 8.
Mountain. In the Garden. Iſaac in the Mar. 1. 35.
Field. Peter prayed on the Houſe-top, Mat. 14.
or *Tarris. In the Congregation,* 23.
ſaith *David.* To the *Temple* went Mat. 26.
S. *Peter*, S. *John*, and S. *Paul.* And 36.
Chriſt bids us when we would be pri- Gen. 24.
vate in *prayer*, and not be moleſted, 63.
to go to our Cloſets. So that it appear- Act. 10.
eth, that there is no *Time* nor *Place* Pſ. 111. 1.
unſeaſonable, to offer up our *Prayers* Acts 3. 1.
unto God, as occaſion ſhall be offer- 22, 17.
ed, though the chief *Place* for private Mat. 6. 6.
Prayer is our *Cloſet*, and for publick
the *Temple*, where one may ſtir up
another by *example*, and where we
ought to make *publick confeſſion* of our
Faith, and give *publick thanks* for
Gods *benefits.*

How

How to pray aright.

To pray aright, BUt it may come to paſs (though we be prepared and fitted with all the former *circumſtances*) that we may *pray*, and not be *heard*, if (in the laſt place) we do not carefully conſider to *pray* for thoſe things which are fit and requiſite for *God* to give, and for *us* to receive. For as Saint *James* ſaith, *Many times we ask, and receive not, becauſe we ask amiſs.* For our better *inſtruction* therefore, we are to conſider, that there be two ſorts of *Bleſſings* to be required of God: Firſt, *Spiritual*; Secondly, *Temporal.*

Jam. 4. 3.

Spiritual Bleſſings. 1. The firſt part pertains to Gods own *honour*, and the *good* of our own ſouls; as *Faith*, *Hope*, *Charity*, *Thankful Hearts*, *Remiſſion of Sins*, and other of the ſame kind, which are meerly *ſpiritual* and *heavenly.* And theſe Bleſſings we may (without doubt)

doubt) *ſafely* and *confidently* beg at GODS hands, and he will not *deny* them.

2. The Second, are *temporal* and indifferent; as *Riches*, *Honour*, *Health*, *Peace*, *Seaſonable times*, *Children*, and the like. And theſe are not to be *prayed* for, but (according to *Chriſts* pattern of *prayer*, with *thy Will be done*; or, according to Chriſts *practice*) with a *Not as I will*, *but as thou wilt*: Or with the *Leaper in the Goſpel*, *Lord if thou wilt, thou canſt make me clean.* *Temporal.* Mat. 6. 10. 26. 39. Mat. 8. 2.

Saint *Bernard* diſpoſeth theſe into three heads: *Two*, for bleſſings of this life, for the *body*, and *ſoul*, and the *third*, for the *life to come*: And in *praying* for theſe, he giveth three *Cautions*, with his *Reaſons*: Firſt, That our *prayer* for *Temporal bleſſings*, which the *body* wanteth, be reſtrained to things *needful*; becauſe many times we *pray* for things *ſuperfluous*, to ſatisfie our *pleaſures*. Secondly, That our *petition* for the graces of the *ſoul*, be free from *impurity*, becauſe we oftentimes deſire to have them for *Oſtentation*. Thirdly, That our requeſt for the bleſſing of *Eternal* S. *Bern. in ſerm. 5. quadrag.*

Life,

Life, be in all *Humility*: becauſe many require it at Gods hands, as preſuming upon their own *merits*.

Our *Prayers* being thus qualified, being preferred only to God, in *Faith*, *Hope*, *Charity*, with God, and our *Neighbour*, *Humility* of *body* and *ſoul*, *Perſeverance*, *Fervency of Spirit*, our *ſouls* and *bodies* attending to what we *pray* for, *and in due Time and Place*, *praying aright*, both for *temporal* and *ſpiritual* bleſſings, we ſhall (no doubt) by the mercy of God, through the mediation, interceſſion, and merits of *Jeſus Chriſt*, obtain (in his good time) all things which ſhall be *needful* and *expedient* for us.

Prayer divided into parts.

Devotions and *Prayers*, are either *publick* or *private*.

1. *Private prayers* are, whereby every particular Man *prayeth* to God for thoſe things which he *wanteth*. In which kind of *devotion*, we ought a

all times to exercise our selves, because at all times we stand in need of Gods particular assistance: and therefore, we are tyed or limited herein, neither to *time* nor *place*; for whether it be in the *night*, or *morning*, *mid-day*, or *evening*, at *home*, or *abroad*, in the *City*, or *Country*, in our *beds*, or at our *work*, if we call upon him *faithfully*, he will *hear* us.

2. *Publick Prayers* are, whereby the whole *Congregation* meet in a *place*, Dedicated to *Gods* honour, as well to *praise* his *Name*, as to pray for those things which shall be *needful*. For although Christians ought to *pray privately*, yet ought they not in the mean time to neglect the *publick* worship and service of *God* in the *Church*. For from the beginning it was held and observed as a *duty* required; and therefore, before the erection and dedication of *Temples* and *Churches*, the *Patriarchs*, and holy men, erected *Altars* in certain places, where at *set times* of the day, they might offer *Sacrifices*, and *publick Prayer* to God. In the second of *Joel*, you shall find a *set* and *prescribed* Form of *Prayer* for the *Minister*

Ex. 29 39. Joel 2.

ſter to uſe, together with the *place*, and the *Congregation* that were to *aſſiſt*. In the *New Teſtament* alſo, our *Saviour Chriſt* himſelf (to encourage this holy *duty* of *publick Prayer*) hath promiſed his *preſence* amongſt thoſe that ſhall be aſſembled and gathered together after this manner. Therefore, whoſoever ſhall neglect theſe *publick* Aſſemblies, ſheweth and diſcovereth thereby, how little he regardeth *Chriſts* company or preſence.

Mat. 18 20.

Theſe *Prayers* are alſo diſtinguiſhed into theſe *parts*.

1. *Invocation.*
2. *Confeſſion.*
3. *Thanksgiving.*

1 *Invocation* conſiſteth of

1. *Petitions* for the good of our own

{ *Souls in* { *Spiritual* } } things.
{ *Bodies in* { *Temporal* } }

2. *Interceſſions*, either in *praying* for the *good* of others, or againſt the *evil* of others.

3. *Deprecations*

3. *Deprecations* against *evil.*

{ *Spiritual.*
{ *Temporal.*

Confession is threefold.
1. Of our *Faith.*
2. Of the *Glory of God.*
3. Of our *own Sins.*

Thanksgiving is either { 1. *For deliverance from evil.* 2. *For benefits received.*

To these may be added *Imprecation*, either
1. Against the enemies of God { *incorrigible* and
2. Against the enemies of our Souls { *irreconcileable.*

So that these *Rules* be observed,
1. That it be not used for *private hate*, or revenge.
2. That we *rejoyce* not in any mans *Destruction*,
3. That we aim at their *Correction.*

The

The Uſe of the Lords Prayer.

BEcauſe that our *Saviour Chriſt* hath taught us how to *pray*, and hath put the very words (as it were) into our *mouths*, which we ſhould uſe in *praying*, I think it neceſſary to begin with the ſame, which he hath left unto us.

1. In reſpect of the *Excellency* of the *Author* of it, who was no leſs than *God*.

2. In reſpect of the *Perfection* of the *work* it ſelf, (*the Prayer*) for it comprehendeth in it *Petitions* for all things which we ſtand in *need* of.

3. In reſpect of the *Efficacy* of this *Prayer* in *working*, for it cannot chooſe but prevail and *work* much with God; for none knew the mind and diſpoſition of God better than he which compoſed it, which was God.

And let it not loſe any part of the

due

due praiſe which belongeth to it, in regard of the *compendiouſneſs*, or *ſhortneſs* of it; for it deſerveth the more *honour*, becauſe though it be *ſhort*, yet it is alſo *copious*, and *plentiful* in *matter*, and therefore the more *abſolute* and perfect.

It is not therefore without cauſe that the *Antients* have given ſo many excellent *Attributes* to it.

As the Abridgement of the Goſpel, and our Faith.

The Interpretation of our Deſires and Hopes.

The very Bond of Charity.

And an inexhauſtible Treaſury.

Yet let not any Man think, that our *Saviour* preſcribed us this *Prayer*, as that we ſhould uſe no other, but be tyed to the very *words* contained in it: but this we muſt conceive, that he made it to bridle our *deſires*; that though we make our *Petitions*, and frame them according to our ſeveral *neceſſities*; yet, to keep us in *compaſs*, that we exceed not the *limits*, nor vary from the *extent* and *bounds* of this *Prayer*.

The Uſe of it is *twofold*.

1. That

1. That we might be instructed by it, what is necessary in *general* to require of God, and not without need, seeing we (being naturally blind in spiritual things) know not what is fit to *ask*; and many times we crave those things (as *Zebedees* Children did) which are unworthy both of God, and our selves, and might prove hurtful also to us, if they should be granted. And therefore (under certain general heads) he hath bounded the desires of the *flesh*, and taught us after what *manner* and *rule* we should square all our *Petitions*. For whatsoever we shall *desire* against the directions therein contained, dis-agreeth from the will of God, and therefore is neither *good*, *holy*, nor *profitable*.

Mat. 20: 21

2. That we may be able thereby to conceive, frame, and make all our *Prayers* according to our several *necessities*, and after that *Petition* which fitteth us, as our occasions shall alter.

The Lords Prayer Analyſed.

A *Father*, not a *Lord*. *Our Father*
One being a name of *love*.
The other of *dignity*.
A *Father* not a *Judge*.
One being a name of *Goodneſs*, *Comfortable*.
O Nomen, ſub quo nemini deſperandum.
The other of *Power*, *Terrible*.
Who is able to reſiſt his Power? Ro. 9.19.
It is too proud a *ſalutation*; For *Father* how mean are we.
By *Nature*, Duſt and Aſhes.
By *Sin*, Bond-ſlaves to Satan. Ge.18.27.
So much are we below him.
Who then durſt be ſo bold as to call thee *Father*, but that Chriſt did command it?
For exceeding great is thy *Majeſty*.
And exceeding *great* is our *Poverty*.

He

Pſ. 57.3. *He is exalted above the Heavens, and his glory is above all the Earth.*

113. 4. *He humbleth himſelf, when he beholdeth the things in Heaven.*

Job 13.25 And we are but *worms*, and *leaves*, *driven to and fro with the wind.*

Pſ. 78.40. *A wind that paſſeth away, and commeth not again.*

Yet we are bold to call thee *Father*; for we come not of our ſelves, thy Son *Chriſt* hath taught us the *form*. Take notice of the *words*, they are thy *Sons*.

Father 1. *Father* of all *Creatures*.
In their *Creation*.
Preſervation.
Governing.

Gen. 1. 26. 9. 6. 2. Of *Mankind*, which *he formed after his own Image*.

Other *Creatures* are but as a *ſhadow* to *Man*. For he endued him with *underſtanding*.

And the *Creatures* not ſo.

To *him* he gave *precepts* to order his life.

To the *Creatures* only by blind inſtinct.

He was *Created* in the condition of a Son.

The

The *reſt*, but as *bondſlaves*. Eph. 1.
3. Of *Chriſtians*, more eſpecially by *Grace*, *Regeneration*, and *Adoption by Jeſus Chriſt, his Son*. Jam. 1. 18. 1 Pet. 3, 23.

A *Father*, but what *Father*? There is no *Father* like unto thee. *Father*

When my Father and Mother forſake me, then the Lord taketh me up. Pſ. 27. 12.

Thou art our Father, though Abraham be ignorant of us. Eſa. 63. 16

Can a Woman forget the fruit of her womb, &c. *Yea, they may forget, yet will I not forget thee.* 49. 15.

A moſt *indulgent Father*, to whom the *Prodigal Son aroſe and went*. Whom the *inſolvent ſervant beſought*. Though thou be a *diſpleaſed Father*, yet a *Father* thou art. Though I be a *waſtful* and *diſobedient Son*, yet a *Son* I am. Though I have loſt the *ingenuity* of a *Son*, yet thou haſt not loſt the *compaſſion* and *love* of a *Father*. Lu. 15. 18. Mat. 18. 26.

A *Father* of *Mercies*. *Fath*
Whom we find ſo to be.
By his *inciting us to good*. 2 Cor. 1. 3.
Confirming us in it.
Pardoning our ſins.
Delivering us from tentations.

Reclaiming us from sin.
Crowning us with blessings.

1. If then *thou* be *our Father*, we are *thy Sons*.

1 Joh. 3. 1. How *great*, what manner of *Love* hast *thou* bestowed upon us, that we should be called *the Sons of God*?

2. If *thou* be our *Father*, and we the *Sons of God*, how great is the *honour*, that we are as it were Gods?

3. If *thou* be our *Father*, then are *we Brethren*

Heb. 2. 12. to { *Angels* / *Saints* / *Christ* / *Himself* } as also to { *Men.* / *Mean men.* / *Poor men* }

And how *great* ought our *love* to be? Let no man therefore *extoll* himself above his *brethren*, nor be ashamed to call any man his *Brother*, whom God hath vouchsafed to call *Son*.

4. If *thou* be our *Father*, how great is our *Hope*? what are we to *expect* from thee;

Mat 7. 11. Even all things which a *Father* giveth to his *Children*.

What are *we* to render unto *thee*?

Even

Even all *duty* and *obedience* belonging to *Children*: that thou mayeſt not *repent thee*, nor *we be unworthy*, either of our *Creation*, or *Adoption*.

It is not without ſome *reaſon* from our *Saviour*, that the words *Mine*, or *I*, are not to be found in this *Prayer*. Our.

Our, is a word of *charity*, and *unity*. It is not *My Father*, as if God were any mans *peculiar*, but *our Father*, the *Father* of *all*, as he properly is, through, and in *Chriſt*.

Our *prayers* are moſt *powerful* with God, when we expreſs in them a *fellow-feeling* of the *Neceſſities* of our *Neighbours*, and *ſympathize* with them in their *miſery*. This is *Charity*.

Let every one of us therefore be as willing and careful to *pray* for *others*, as well, and as heartily as for *himſelf*; conſidering, that in ſo doing, he *prayeth* for *him*, whom *Charity* hath made as *himſelf*.

Chriſt bare us, and all our ſins in his body. Let *us* do the *like* to one another in *word* and *deed*. 1 Pet.

For our Selves, *Neceſſity* compel-

leth us to *pray*, *My Father*. For our Brethren, *Charity* inviteth us to *pray*, *Our Father*.

In these two words, *Our*, and *Father*, the *Law* and *Prophets* are comprehended.

In *Father*, the Love of God.

In *Our*, the Love of our *Neighbour*.

And in these two words, the *sum* of the *Gospel* is contained.

In *Father*, *our Faith.*
In *Our*, *our Charity.*

which art in Heaven

In these words we have a *rule* and *direction* to whom to frame our *prayers*.

Unto thee shall all flesh come.

Ps. 65.2. *Who have I in Heaven but thee?* saith King *David*.

He is only *able* to *hear* us, and to *grant* our *desires*.

It is true, we have *Earthly Fathers*; but these leave and forsake us; Their *hands* are *shortned*; We *call* not to *them*, but to *thee*, *which art in Heaven*.

Esa. 66.1. *Heaven is thy Throne.*
Mat. 5.34.
Ps. 19.1. *The Heavens declare thy Glory.*

Not that *thou* art included in the *Heavens*

Heavens only; for (as *Solomon* ſaid) *The Heaven of Heavens cannot contain thee*; but, as if that were thy *Royal Palace*, where the *Elect* ſhall enjoy thy bleſſed *preſence*. 1 Reg. 8. 27.

Thou art { *Every where by thy Preſence.* Jer. 23. 23. / *In Heaven by thy Excellence.*

Thou art in *Earth* alſo. Eſa. 66. 1.

But they which come to *thee*, muſt be lifted up *higher*.

I have lifted up mine eyes. Pſ. 121. 1.
Ultra montes expectare.
Surſum Corda.

A word of *Hope*.

For if *thou* be our *Father* and *Lord*, and *King* of *Heaven*, then our *Hope* is, that our *Inheritance* is there alſo; that thou wilt not deny us an *Inheritance*, that haſt vouchſafed us the *Title of Sons*. *In Heaven*

Let us therefore take the *wings of the Eagle*, and be *lifted* up in our *Meditations* to *Heaven*, being made *heirs* thereof.

Let us *look* up to *Heaven*, while we are upon *Earth*.

Ps. 25. 1. *Unto thee, O Lord, do I lift up my*
121. 1. *soul.*
123. 1. *I will lift up mine eyes to the hills,*
131. 1. *whence cometh my help.*

Out of the deep have I called to thee, O Lord.

A word of *Power*.

In Heaven For *thou* art in that *place*, from whence at all times *thou* canst *send* us,

Help in *danger*.
Good things in *need*.
Plagues for our *offences*.

And though *thou* art a *Father* by thy *Love*, yet art *thou* in *Heaven* by thy *Majesty* and *Power*.

Let *us* not therefore *presume* upon too much *familiarity* with *him*, as with a *Father*, but let this word [*in Heaven*] keep us in a submiss *Reverence*: For though *Father* and *Son* be of near *Relation*, yet a *Son* of the *Earth*, and a *Father* in *Heaven*, are of great *distance*.

And let *us* be *respective* of his awful *Majesty*, and make our *petitions* to *him* in *fear* and *trembling*; in all *Humility* and *Reverence*: And *Let us*
Eccl. 5. 2. *not be rash with our mouths, nor our*
hearts

hearts haſty to utter any thing before him: For GOD is in Heaven, and we (poor Creatures) *upon Earth,* which is but his *footſtool.* Eſa. 66. 2.

This *Petition* juſtly challengeth the firſt place. *Hallowed be thy Name.*

For, being thus *intituled* and *dignified* with the *honour* of *Sons*, we ought *primarily* to conſider our *duties* what we ſhould *render* back.

And what ſhould a *Son* deſire more than the *honour* of his *Father?*

By this *word* we underſtand all the *Attributes*, by which *God* hath manifeſted himſelf, as his *Majeſty*, *Juſtice*, *Power*, *Truth*, *Mercy*, *Goodneſs*, &c. *Name.*

Bleſſed be *thou* our *Lord*, who haſt given this *power* to *men*,

To { *Hallow* / *Magnifie* / *Glorifie* } Thy *Name*,

Which in it ſelf is *Holy.* Pſ. 103. 2.

Which all thy works in general do *ſanctifie.* 104. 31. 145. 10.

Which all the unreaſonable *Creatures* do *hallow* and praiſe in their kinds. Eſa. 43. 9. Pſ. 97. 5, 6

Which all reaſonable *Creatures*, as *Angels* and *Men* do *glorifie*.

Eſa. 6. 2, 3. The *Angels, and Hoſts of Heaven.*

Pſal. 103. 20, 21. *Men* that are in *Heaven* already (though

Mat. 5. 16. In *Earth*) by their *works.*

Pſ. 149 1. In the *Congregations.*

Job 1, 20. In *Afflictions.*

Let us therefore *glorifie* it alſo; and that not *careleſly* or *ſlightly*, but *zealouſly and holily*, in *Thought, Word*, and *Profeſſion*; For the whole *ſcope* of our *Actions* ought to tend to the *Glory* of GOD only.

And, *Lord*, let thy *Name* be *ſanctified* by others, beſides us: Dilate this *power* of *ſanctifying* thy *Name*, communicate it more and more to the *Gentiles*: Make thy Goſpel to ſpread to the end of the *Earth*: *From the riſing of the Sun: to the going down of the ſame, let thy Name be great among the Gentiles.*

Exo. 9. 16.

Thine.

Pſ. 115. 1. *Not unto us, Lord, not unto us, but to thy Name give the glory.*

Rev. 4. 12. *Thou art worthy, O Lord*, (and thou alone) *to receive honour, and glory.*

And His *Name* ought to be *ſanctified* by *us* above all *things*: for all other

other things are for *us*, and *we* for His *glory* only. Not that God shall *get* any thing thereby, or that He hath *need* of our *sanctifying*: but in regard of the *benefit* which will *accrew* to us by it For this *honour* will be an *honour* to him that giveth it.

And this *praise* and *glory* only, is *profitable* to the *glorifier*: It is not so any where, or in any thing else. He that *glorifies God*, him will God *glorifie*.

Him that honours me, I will honour, saith God. 1 Sa. 2. 30. 2 Th. 1. 12.

Let thy *Name* therefore, O Lord, be *Hallowed*.

And *thine* only.

Let it be *Hollowed*,

Inwardly.	*Outwardly.*
By *Word.*	By *Profession.*
By *Us.*	By *all Others.*

Let *us* not only *salute* thee in *word*, but *imitate* thee in *deed*, that we may be fit to *glorifie* thee, and be worthy to be called thy *Sons*.

Give *us* a *filial* affection.

The *Spirit of Adoption.* Ro. 8. 15.

The *Grace of Contrition.*

That we may *say* from our *hearts* each one of us, *Father, I have sinned,* Luc. 15. 18.

I am no more worthy to be called thy Son. And

This humble *Confeſſion* is one of the wayes to *honour* God.

Joſ. 7. 19. *My* Son (ſaid *Joſuah* to *Achan*) *give glory to the Lord God of Iſrael, and make confeſſion unto him.*

And let *us* alſo do it by *refraining* our *tongue* from *irreverent* ſpeeches, and *leading* our *lives* carefully by the rule of Gods Laws.

So ſhall we truly *hallow* his *Name.* So ſhall we truly *glorifie* him, and ſay,

Pſal. 8. 9. *O Lord, our God, how excellent is thy Name in all the world.*

We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thy holy Name.

Rev. 4. 8. *For thou only art holy, Holy, Holy, Holy, Lord God of Hoſts.*

Thy Kingdom come. *Quærite primum Regnum Cœlorum.* Seek ye firſt the Kingdom of Heaven.

GODS *Name* is more *precious* and dear to him than his *Kingdom.* But after his *Name* his *Kingdom.*

In *Name, He* is alone *without us, Sole* and *Singular.* In

In his *Kingdom*, *He communicates himſelf*, and what is *his*, with *us*.

In *his Will*, We dedicate *our ſelves* wholly to *him*.

And therefore in reſpect of Gods bounty to us, this is the chief *Petition* of our good and *happineſs*. For,

In it we *pray*, Firſt, for the coming of Gods *Kingdom*. That GOD may only *rule* over us.

Secondly, For the *deſtruction* and everſion of the Kingdom of *Satan*. That he may have no more *dominion* over us.

The *Kingdom* of *GOD* is threefold. Firſt, of *Glory*. Secondly, of *Grace*. Thirdly, of *Power*.

1. Of *Glory*, (hereafter) which indeed ſhould be the *ſcope* of our *deſires*: For we ought ſo to live *here*, that we may deſire (without fear) the coming of this *Kingdom*.

So to be affected at our *death*, that we may joyfully, and without fear ſay, *Lord, now letteſt thou thy ſervant depart in peace.* Luc. 2. 29.

So to be affected in our *life*, that we may often ſay, and *pray*, *When ſhall I appear before the Lord?* Phil. 1. 23.

I deſire to be diſſolved, and to be with Chriſt.

Come

Rev. 22. 20. *Come Lord Jesus, come quickly.*

2. Of *Grace*, in this life in *us*, That we be not of their minds, who Luc. 19. 14. said, *We will not have this man to reign over us.*

But subject us, O Lord, to this *Kingdom*, that easie *yoke* of thine, that in all things we may be obedient to *thee.*

Govern us, and reign in us, that *Satan* or Sin reign not in our *members.* If thou be pleased so to *rule* in us *here*, we shall *reign* with thee *hereafter.*

Cast *Satan* under our feet.

3. Of *Power*, for there are many *Rulers* in this *world* which oppose thy *Kingdom.* Arise, O Lord, and take the *Rule* into thine own *hands.* *Reign* thou therefore only over us. Govern us *within* and *without.* For as we are *vexed inwardly* by our selves, with *civil* warr: and *domestick* tyranny, so without also, by others.

Let thy Kingdom come: And that it may *come* in us, let it *come* into our *Rulers.* Make them like to *thee* in their *Government.* Let them *rule* to *thee*, not to *themselves.* Let thy *Kingdom come* within *them*; for in thy *Kingdom* only are proper and fit *Laws* and Conditions to *rule* by.

And

And becauſe, when this *Earthly Government* is at the *beſt*, it is *laborious* and unperfect, haſten thy *Kingdom* of *Glory*, we beſeech thee, wherein will be no cauſe of *complaint*, but all things will be *abſolute*, and perfect. For *which all the Creatures, together with us, earneſtly wait, even with groans.* Ro. 8. 18.

For all the *votes* and deſires of the *Old Teſtament* were pitched upon the *firſt* coming of *Chriſt*: and all of the *New* upon the *ſecond*, looking for that *bleſſed hope, and glorious appearing of the great* GOD, *and our Saviour Jeſus Chriſt.* Eſa. 64 1. Lu. 10. 34. 2. 19. 2 Tit. 13. 2 Tim. 4. 18. Re. 22. 20.

Let it *come to us*, but not *upon us.* *Come.*

Certainly *come* it will, will we, nill we.

Let it come *to us*, not *againſt us.*

Let us feel the *happineſs* of it (*O Father*) in *coming*, not the *violence* of it, in *ruſhing* upon us. In the mean time, let it come to us *here*, though not in the full *fruition*, yet in the certain *hope* and *expectation.*

Say unto your ſouls, I am your ſalvation. Pſ. 35. 3.

It is not, *Let us do thy will.* *Thy will be done.*

Nor,

Nor, *Do thou thy will.*

But, *Thy will be done.*

Thy *absolute* and eternal *will* which none can *oppose.*

Which will take effect though all the world *resist.*

Which will be *done*, because thou wilt have it done.

Ro. 9.19. *Who hath resisted his will?*

Acts 9.5. *It is hard for thee to kick against the pricks.*

Thy *revealed will*; holy and saving, which perswadeth us to be *humble* in Conversation, *firm* in Faith, *just* and *charitable* in Works, *true* in Words, to *love* thee with all our *hearts*, as a loving *Father*, to *fear* thee as a revenging God: to prefer nothing before *Christ*, (who preferred us before all things) and the like.

This we may *contradict.*

Let that be *done* as much as may be. Let both be *done.*

Let *us* shew our *obedience* to thee Ps.103.20. *here*, as the *Angels* do in *Heaven.*

All other *Creatures obey* thy *will.* The *Sea* passeth not its *bounds.* The *Earth* alters not its *station.* And all things else are obedient to thy *will*, only *Man* is disobedient to *it.*

Thy

Thy *will*, and *all* thy *will*, without *contradiction.* *Thy will.*

Thy *will*, and *all* thy *will*, without *exception.*

Thy will, and not *our will.* *The Lords will be done.* *If the Lord will.* Act. 21. 14 Jam. 4. 15.

Thy *will* be *done* in all things, as well *pleaſing* as *diſpleaſing* to us.

Let not us *argue* or *diſpute* what is *profitable*, what is *unprofitable*; what *pleaſant*, what *hard* to fleſh and blood: but what thou *wilt*, let it be *done.*

Let our *blind* and perverſe *will* be led by thy moſt *holy will.*

Graft thy *will* by thy *Spirit* into ours, as into barren *ſtocks.* If *our wills* be refractory to *thine*, root out, diſſipate *ours*, and eſtabliſh *thine*; let *thy will* over-maſter *ours*, conform *our wills* to *thine.* Turn our *Nill* into thy *Will.*

In *Earth* as in *Heaven,*
Hallowed be thy Name.
In *Earth* as in *Heaven,*
Thy Kingdom come.
In *Earth* as in *Heaven,*
Thy Will be done. *In Earth as in Heaven.*

Let *Heaven* be the *Pattern* and *Rule*

Rule to *Earth* in all things.

Let us begin to be on *Earth*, as we would be in *Heaven* hereafter.

As in Heaven.

1. As by thy bleſſed *Angels*.

Oh that we might do thy *will*, and no leſs thy will now, *than they* that hope to be like *them* hereafter.!

Lu.20.36.

2. As thy *Saints*.

Who are *Heavenly*, even *Heaven upon Earth*.

3. As the *inward Man*.

The *Spirit* which is from *Heaven* that profeſſeth it ſelf *delighted* in *doing* thy *will*: that *complaineth* that it is hindred from *doing* it.

Oh that the old *Adam* made of the *Earth* had been ſo ready to *do* it!

In Earth.

In *Earth*; in *all* the *Earth*: But eſpecially in this part of the *Earth* where we *live*. We are *Earth*, and of the *Earth*, let thy *will* be *done* in us.

As in Heaven.

As in *Heaven*; not *as much*, or *as well*: Nor with *equal* proportion, but *likeneſs*: Nor in as *great meaſure*, but with *like affection*, willingly, readily, faithfully.

Let us *imitate*, though we cannot *equal*.

We

We beg thy *grace* to *do* thy *will*, as thy *Angels* and *Saints do* it. But becauſe many things *hinder* us, we ſay with Saint *Auguſtine*, *Give us power and ability to do thy commands, and then command us what thou pleaſeſt.*

And if our *condition* in this *life* will not admit ſo much, yet *Lord* accept our *deſires*, which cry to thee, *Thy will be done.* And if our *deſires* be *unperfect* alſo, yet hear our *cry* in the *Prophets* words, *Our ſouls have long-ed to deſire thy Laws, and Commandements alwayes.* Pſal. 119.

Here we may conſider,

Give us this day our daily Bread.

1. Firſt, The excellent *order* and *method* of this *Prayer*: For what ought a *Son* before all things, and with more fervency *deſire*, than the *Honour* of his *Father*, the *Proſperity* of his *Kingdom*, and *Obedience* to his *Will*?

2. And in the next *place*, what is more *proper* to *Children*, than to ask *Bread* of their *Father*? or what more *neceſſary* for them?

And in this *Petition* we are

1. To *depend* wholly upon his *Providence*,

2. To

2. To *acknowledge* him the *Giver* of it *only*.

3. Lastly, We are *Patiently* to *expect* it from *him*.

In it we *consider* also,

1. *What* he is to *give*, *Bread*.
2. *What manner* of *Bread*.
   Our Bread.
   Daily Bread.
3. *To whom* he is to *give* it.
   To us.
4. *When* to *give* it.
   To day.

There is in us a double *Nature* or Substance, which requires two sorts of *Bread*.

Esa. 55. 2. Jer. 15. 16. Ps. 65. 4. Heb. 5. 13. 14. Jo. 6. 33. 35. 48. Jo. 6. 34.

1. The *Soul* hath her *viands* to be provided. The *Bread* of *Angels*. The *Bread* of *Heaven*, the *Word*, the *Bread* of *Life*, *Christ Jesus* in the *Flesh*.

Lord give us of this Bread evermore.

2. The *Body* also craveth its *sustinance*, its *Bread*, that is, all the *necessaries* of this *life*.

Our *Belly* is a troublesome *Clyent*, and except it be *satisfied* likewise, it draweth our *minds* from *thee*.

Thou, O *Father*, hast promised

Mat. 6. 33. *to add all things, if we first seek thy Kingdom*

Kingdom. Behold we have *ſought* it, *give* us therefore *Bread*, either *fine*, middle *ſort*, or *courſe*, which of them ſhall ſeem good to *thee*.

And *give* us that which may *feed*, and not *choak* us, either with the *care* of *them*, or *neglect* of *Thee*. *Give* us frugal, ſober *Bread*, not dainty *fare*, *Bread neceſſary*, not *ſuperfluous*: For we are not to *take thought for the fleſh*, *to fulfill the luſts thereof*. Ro. 13. 14.

Bread.

In this word *Bread*, are contained all things neceſſary, and conducing to the maintenance and preſervation of our *lives*.

As *Breathing* it ſelf.
Veſcitur aura ætherea.
Sleep, to *refreſh* our weary *bodies*.
Honeſt hearts, by which we get our maintenance,
And a *competency* of eſtate, are all particulars of that which is contained in the word *Bread*.

And with *Bread*, give us, O *Lord*.

The Staff of Bread. Lu. 26. 26
Health of Body. 1 Reg. 19. 8.
Wholeſome Air. Pſal. 6. 2, 91. 16.
Content of Mind. Pro. 15.
Convenient Dwelling.

Peace

Peace in our Dayes, and the like.

Our Bread. *Ours*, as proper to *Children*, by a *double* right, of *Prayer*, *Labour*.

Yet so *ours*, as first *Thine*, *Thine* by *gift*, because thou *wilt*, not because thou *art* our *Debtor*.

Ours for *use*. For neither *Thou*, nor *thy Angels*, need this *Bread*: But *we*, being of *corporeal* substance, need *corporeal* sustenance.

We, being *Travellers*, need our *Viands*.

Bread. For our *necessity*, not for *superfluity*; which may profit the *soul*, not *hurt* the *body*; which may *nourish* the *soul*, not *destroy* the *body*.

Gen. 28. 20. Pf. 30. 7, 8, 9. *If the LORD will be with me, and will keep me in the way that I shall go, and will give me Bread to eat, and Rayment to put on, so that I return in peace, then the Lord shall be my God.*

Pro. 30. 7, 8, 9. *Two things have I required of thee, deny me not them before I dye; Remove far from me vanity and lies; Give me neither poverty, nor riches; feed me with food convenient for me: Left I be full, and deny thee, and say, who is the Lord? Or left I be poor, and steal, and take the Name of my God in vain.*

When

When we ſay *Ours*, we ſpeak not as if it were *due* to *us*, but of thy *bounty* given to *us*, and *gotten* and acquired by our *labour*, according to thine *inſtitution*. *Ours* by *labour*. *Ours.*

For if we be *droans*, if unprofitable *burthens* to the *Earth*, it is not *ours*, it belongs to *others*.

If it be gotten by *fraud*, *violence*, or *conſtraint*, it is not *ours*.

It is *ſurreptitious*. And that *Bread* is full of *gravel*. Pro. 20. 17

Let us therefore follow our *vocations*, and not make thee *aſſociate* in our *ſin*, by requiring *Bread*, being our ſelves *idle* and ſloathful, or *fraudulent* and deceitful.

So *ours*; as if we have more than we *need*, and any thing remain more than is *neceſſary* for our eſtate and condition, we impart and *communicate* it to thoſe which *want*. *Ours*;

And if we ſhall *with-hold* that which is *ſuperfluous* from the *poor* and *needy*, we ſhall be *thieves* of that which is *our own*.

It is therefore *ours*, ſo, that it may be *other mens*, by and through *our hands*.

Give

Give. *Give* it *thou*. *Bleſs thou* the *labours* of *our hands*: for there are which *labour*, and yet *want*. But when it comes of *thy gift*, a *bleſſing* comes with it; and without thy *providence* our *labours* are in vain, the rather, because we are too prone to *ſacrifice to our own nets*, and aſcribe the enjoying it to our own *labours*.

Hab. 1. 16.

Therefore open *thou* thy Barnes, open *thou* thy Treaſury: For when *thou openeſt thy hand, every thing is filled with thy good.*

Pſ. 104. 28

Give. Except thou *give* it, we ſhall have no *benefit* by it; it will *nouriſh* no more than a *ſtone*.

Give it *thou*, for on *thee* we depend, to day, and to morrow, and all our life.

Give it thou, not *retribute*, or pay. It is no *Debt*.

Bread, and all other thy *bleſſings* are *Donatives*.

Give. *Give it Thou*. Break it *thou*, and *give it*, let not *us take* it our ſelves. For if *thou* give it, thou wilt *give* it in time, place, and meaſure: whereas if we *take* it, we ſhall obſerve none of theſe *rules*, but take it to the

deſtruction

deſtruction of our own ſouls and bodies.

The *Petitions* run along ſtill with the rule of *Charity*. For when we ſay, *give us*, we ſpeak not thus, To *me*, and my *family*. This word [*us*] is more *general*: as well to our *Brethren*, the Sons of the ſame *Father*, who want *Bread*, as to *me*, and *my family*. *Give us.*

That is, *This day of our life*, *This time*. *This day.*

We are not to *petition* for an *Age*, being but of a *day*, and a *particle* of a day. Heb. 3.

For being uncertain of our *dayes*, why ſhould we beg *bread* for *uncertain* times? For we are not aſſured of *life* for an *age*, a *year*, or a *day*. Our *life* is but a *day*, and a *day* is the reſemblance of our life: Yet, *Providence* is not hereby forbidden, or that none ſhould lay up with *Joſeph*, or the *Ant*: But he that provides not before-hand, is more *fooliſh* than an *Ant*, nay *worſe* than an *Infidel*. Gen. 41. Pro. 6. 6. 1 Tim. 5. 8.

We muſt *gather up the fragments* and the things we *gather*, provide, Jo. 16. 12.

and

and lay up, must be *justly* gotten. We must not put our *confidence* in them, and we must *bestow*, and use them well.

And forgive us our Trespasses.

Give us, O Lord, *Bread* convenient and meet, to *serve* us to *day*, and to *morrow* also.

Esa. 27.9. *This is all the fruit, to take away sin.*

This *Petition* tacitely implies an acknowledgement that we are *sinners*.

And indeed we are all *sinners*. *If we*

1 Jo. 1.8. *say we have no sin, we deceive our selves, and the truth is not in us.*

And therefore it is most expedient to ask *forgiveness*.

For although God by his Omniscience is not *ignorant* of our *sins*, yet it shews well in us, to ask *forgiveness* for them.

This *benefit* accrues by confessing them, that God is prone to *absolve* us.

1 Jo. 1. 9. *If we confess our sins, God is faithful and just to forgive them.*

And this *detriment* befalls if we continue in them without *attonement*, that they make a separation between God and us.

Esa. 39.2. *Our iniquities have separated between us our God: and our sins have hid his face*

face from us, that he will not hear us.

We have great need to *beg forgiveneſs* for them, for *Our iniquities have withholden good things from us.* Jer. 5. 25.

And why? *God hath ſet our ſins as a cloud, that our prayers* (for good things) *might not paſs through.* Lam. 3. 44

And we know (ſaith Saint *John*) *that God heareth not ſinners*, that are not reconciled to him by *confeſſion.* Jo. 9. 31.

As long as our *ſins* ſtand up againſt us, and are not remitted, we cannot hope to receive any *good* at Gods hands.

Therefore, O Lord, not only *give*, but *forgive* alſo, both the *guilt* and *puniſhment* of them.

And in this thy *Mercy* is manifeſted, that thou *giveſt* to thoſe, who after they have *received*, muſt ask *forgiveneſs.*

Give unto *us* who are thine *enemies*, and when thou haſt *given*, *forgive* us alſo.

Forgive us, for we confeſs we need *forgiveneſs*: And we have thy promiſes, and practice of remiſſion, to thoſe which confeſs their ſins. Forgive.

1. *He that covereth his ſins, ſhall* Pr. 28. 13.

not prosper: but whosoever confesseth, and forsaketh them, shall have mercy.

Lev. 5. 5. *And it shall be, when he shall be guilty in any one of these things, that he shall confess that he hath sinned in that thing*, &c. *And the Priest shall make an attonement*, &c.

If they shall confess the iniquity of
36. 40. *their Fathers, with their trespasses*
which they have trespassed against
42. *me*, &c. *Then will I remember my*
1 Jo. 1. 9. *Covenant*, &c. *If we confess our sins, he is faithful and just to forgive us our sins.*

2. Thy *practice* is seen in divers *examples.*

Ps. 32. 5. Of *David*, by his own *confession*: *I said I will confess my sins unto the Lord, and so thou forgavest the wickedness of my sin.*

By the mouth of *Nathan*. *David* said unto *Nathan, I have sinned against*
2 Sam. *the Lord. And Nathan* said unto
12, 13. *David, The Lord also hath put away thy sin.*

Lu. 15. 21. Of the *Prodigal Son.*

18. 10. Of the *Publican.*

7. 48. Of *Mary Magdalen*, and divers others.

Yet

Yet thou hast not dealt so with the *Angels* that *fell*: Their *sins* are not, will not be *forgiven*: *Ours* may in thy good *pleasure*. Jude 6.

We are *unworthy*.

Let *us* not be *unthankful*.

They be *Debts* which we *owe*, and *pay not*, but *detain* against the will of the *Owner*. *Our Trespasses, or Debts.*

We are *Debtors* to thy *Commandements*, being thy *Creatures*, and created to the *keeping* of them.

As often then as we *omit*, and have undone those things which thou commandest us to *do*, and *commit* those things which thou *forbiddest*, we detain a *Debt*, and become *Debtors* or *Trespassers*.

We see then that all men are *sinners* and *debtors*. *And forgive.*

That there are *sins* which deprive us not from the *Sonship* of *God*.

That there is *place* and *time* for *remission* after *Baptism*.

Now of our *sins*, some are *committed*

Ignorantly,	others	*Of knowledge.*
Unwillinlgy,		*Willingly and greedily.*
Before our calling,		*Being called.*
Against God,		*Against our Neighbours and our selves.*
In heart,		*In word and deed.*
By our selves alone,		*With others, either as authors or provokers.*
Of Commission,		*Of Omission*
Secretly,		*Of which our heart reproveth us*

And in all these is the *root of bitterness*. *Forgive* them, O *Lord*, retain not the *offence*: *exact* not the *punnishment* due for them. Be *reconciled* to us, by *laying aside* thy just *displeasure*, by *receiving* us to thy *favour* and *grace*.

Deut. 29. 18. Heb. 12. 15.

Connive

Connive at them while they are *doing*.

Bring them not into *queſtion*, call them not into *examination*, nor us to *account* for them being *done*.

And the *hand-writing that is againſt us*,

Tear it.

Hang it upon thy *Sons Croſs*.

Caſt it behind thee.

Drown it in the Sea.

And as the morning *Cloud*, make it *to vaniſh* away, and come to *nothing*.

Forgive them, becauſe he that taught us thus to *pray*, (~~our~~ Surety) hath *paid*, and diſcharged theſe *Debts*.

Not only *my treſpaſſes*, but the of- *Forgive us*
fences of my *brethren*.

There is in this *Petition* a brotherly *Charity* alſo; and as *Chriſt* transfer- Ro. 15. 30.
red *our* ſins upon *himſelf*, ſo *charity* takes our *brothers* ſins *to us*, and *makes us pray for them*.

And it is but *Juſtice* alſo, to pray for the *ſins* of others, in regard many offences are *committed* by them by our *perſwaſion* or *example*.

Not only *my treſpaſſes*, but the *of-* *Forgive us*

Act. 7. 66. 2 Tim. 4. 16. *fences* of mine *enemies*. As thou *forgiveſt* us, ſo forgive our *enemies* alſo. And this is the higheſt pitch of *charity*.

As we forgive, &c.

Forgive, and it ſhall be *forgiven you*, was thy *Sons* promiſe. *Bleſſed* be thy *name* for propounding ſo eaſie a *condition* to us.

To *forgive* a *mite*, and be *forgiven* a *talent*.

Oh happy exchange, to receive *gold* for *droſs*! a *pearl* for *ſtubble*!

Oh *happy* neceſſity, impoſed on *us* thus to *pray*! For a *malevolent mind* can neither be *lifted* to God, nor quietly and peaceably *converſant* with *men*. And while he makes us like *himſelf* by this condition, that is *ſlow to wrath*, and ready to *forgive*, he makes us alſo *acceptable* to himſelf, and *ſubſtitutes* us as it were in his own *place*, gives us *power* to *forgive offences*.

Bleſſed therefore be Thou, O *Lord*, for dealing thus mercifully and wonderfully with us, in *teaching* us daily to *pray* thus, and daily to *forgive*, and to be *forgiven*. And that doſt *bind* us by this *condition* of mutual *forgiveneſs*. For he that *forgiveth* not,

prayeth

prayeth againſt *himſelf*, and in effect thus prayeth, *Lord forgive not me, for I do not forgive.*

If we *perform* not what we ſay we do, we ſhall never be *forgiven.* And it is but due on our parts to *forgive* others. For *God* hath already *forgiven* us for *Chriſts* ſake: we *promiſe* then no more than we *owe* to him already.

Grant us therefore *grace, O Lord*; to follow thy *example*, fully and freely to *forgive* the *offence*, and not to *retain* the *puniſhment*, or any *malice* to thoſe, whom we ſeem to *forgive.*

We *petition* well and *rightly*, let us do it *effectually* henceforth. That thou mayeſt not have cauſe to ſay, *Ex ore tuo te judico.* Thou haſt not, nor ſhalt be *forgiven.*

When we ſay [*as we*] we promiſe not a *pari*, but a *ſimili*; not *ſo much* in *quantity*, but the *like* in *quality.* For we (*God* help us miſerable ſinners) forgive imperfectly, but God freely and abſolutely. *As we*

Neither do we ſay it, *O Lord*, as challenging, or *meriting* any *forgiveneſs* by our *forgiving*, but to ſhew our *conformity* to Thee in *forgiving.*

We cannot better discover our selves to be thy *Disciples*, or *Children*, than by being *pittiful*, and ready to *forgive* and pass by *offences*.

And lead us not into Tentation.

There are two sorts of *Tentation*, 1. Of *Tryal*. 2. Of *Deceit*, or *Seducing*.

1. That of *Tryal* is, when *God* doth any thing to prove the *constancy* and affection of his *servants*, and this is *good*. As were the tryals of *Abraham*, *Job*, and his *People*.

Gen. 22. 1. Job 1. Ex. 15. 25. 16. 4. 20. 20. Deut. 8. 2. 16. 33. 3.

2. That of *Seducing*, is, when we are *tempted* by the *Devil*, his *Ministers*, or our own *Flesh*, to forsake *God*, and his Commandements; and this *Tentation* we *pray* against. For what benefit shall we reap by *forgiving* our *old* sins, if we *contract new*?

O *Lord*, not only be pleased to *pardon* that which is *past*, but *prevent* and keep us from committing the *like*. Let us not be encouraged to *sin*, because of thy bounty in *blotting* out our former *offences*: but rather to *thankfulness*, for thy *mercy*, and to care, that we *offend* no more.

Deliver

Deliver us from that which is paſt. } Subvention.

Keep us from that which is to come. } Prevention.

Leſt we turn with the *Dog* to *the vomit, or the waſhed Sow to the mire.* 2 Pet. 2. 22

It is enough that we have ſpent the time paſt in the works of the fleſh. 1 Pet. 4. 2.

For the *enemy* is never readier or nearer to us, than when the *houſe is ſwept clean.* Therefore the *danger* being ſo near us, give us *grace*, O Lord, to be the more *wary* of him. Mat. 12. 44.

Behold, O Lord, the *roaring Lyon, ſeeking whom he may devour.* He is at hand to *enſnare* us, either with his own *malice*, the delights of the *world*, or the pleaſures of the *fleſh*. If he cannot *prevail* by fair *means*, he endeavours by force to *compel* us; If he cannot puff us up with delight, then he attempts to deject us with *ſorrow*, if *thou* be from us. Wherefore, O Lord, forſake us not, and by forſaking us, *lead* us into *tentation*. For 1 Pet. 5. 8.

of our selves, without Thee, we have no power to *resist* him, nor hath he, without *Thee*, any power to *tempt* us.

Let us not *flee* to the *Enemy*, O Lord, being *overcome*, either by his *insulting* over us: nor suffer us to *descend* to conditions of *peace* with him, to pacifie him with our *yielding*, hoping thereby to make him more *mild*, for that will not be.

Let us rather look up to Thee, lest we *yield* to his *violence*, or give *credit* to his *craft*, presuming either upon our own *strength*, or destitute of thy *help*.

Let us perceive his *snares* by thy *light*.

Let us *resist* his *assaults* by thy *strength* and power.

Let us neither *do evil*, or *omit* that which is *good*, by being *tempted*.

Let no *Tentation*, *but such as is* 1 Cor. 10 *common to Man*, *take hold on us*. Let it be as *Christs Vanne*, winnowing that which is *evil* from us, and not the *Devils Sieve*, casting through it that which is *good*.

Let us come out of *Tentation*, as purified *silver*, and not be burnt as *dross*.

droſs. Give us a happy iſſue with our *Tentations.*

Let it be to the *tryal* of our Faith, and the *confuſion* of *Satan.* *Lead* us not further *in*, than thou wilt *bring* us *out* again. If in thy *Juſtice* thou *lead* us in, yet in thy *Mercy lead us out.* *Lead* us not to *leave* us.

Thou, O Lord, *tempteſt* no Man; thou *leadeſt* none *in*, but thoſe that Jam 1.13. firſt *led* in themſelves, nor *hardneſt* any, but thoſe who firſt *hardned* themſelves. Leave not, give us not over to *Satan*, nor our own *wills.*

Let us not be *rebellious*, and *provoke the Tempter*; *nor love danger*, Eccluſ. 3. 26. *leſt we periſh therein.*

It is a dangerous thing to be *tempted*, for the *uncertainty* of the victory.

It is *Preſumption* to *deſire* it, but *Humility* to *decline* it.

It is *joyfully* to be *endured*, but by no means to be *deſired.*

Lead us not, or rather *bring us* not in, do not *neceſſitate* us. *Lead us not.*

There is difference between *tempt*, and *lead into tentation.*

The firſt is *Satans* act, the other oft-times is *Gods.*

GOD

GOD led *Christ* into the *Wilderneſs*, but he was *tempted* by the *Devil*.

If it be thy pleaſure to ſuffer us to be *led in*, yet *bring* us back, as thou didſt our *Saviour*.

Into Tentation. The *Tempter* often aſſayles us, O Lord, do not thou *deliver* us into his power, to be *ſifted*; but if thou looſeſt his reins for a time, as thou didſt ſometimes in *Job*'s caſe, yet *moderate* the *combat* between us, we pray thee, and either *leſſen* the *tentation*, as our ſtrength *abates*; or *increaſe* our *ſtrength*, as the *tentation* grows *ſtrong*, that we may have a joyfull iſſue from it. For if we neither *overcome*, nor (being vanquiſhed) become more *humble* and cautious thereby, the *tentation* will be to our *deſtruction*, not to our *tryal*.

Let it therefore be to our *correction*, not to our *condemnation*, we beſeech thee.

But deliver us from evil. Not only *Lead us not in*: that is not ſufficient, except thou *deliver us* alſo.

If we cannot be free from *tentation*, yet

yet deliver us from the *evil* of it. From *tentation* that is *evil.*

All things are *Evil* which *divert* us from *thee*; but eſpecially that *evil enemy* of thine, and for thy ſake our *enemy*; for he is not our *enemy*, in reſpect of our *ſelves*: we are not of ſuch *ſtrength*, as that he ſhould deſire to *oppoſe* us; but he is our *enemy*, becauſe we are thy *Children*, and belong to *thee.* Deliver us, O *Lord*, from the *evil* of his *bondage.* From evil

Let GOD ariſe, and let his Enemies be ſcattered. Let not the Enemy be able to do us violence, nor the Son of wickedueſs hurt us. Pſ. 68. 1. 89. 23.

Deliver our Souls, O *Lord*,
From the *neithermoſt Hell.*
From the *power of the Dog.* 22. 20.
From the *Lyons mouth*; and the *horns of the Unicorns.* 21.
Out of the *mire*, *that we ſink not*: 69. 15.
From the *deep*, and *let not the pit ſhut her mouth upon us.* 16.

And *deliver us*, not only *from him*, but from his *malice* alſo. From whatſoever *poyſon* he hath breathed on the *Creatures.* From the *enmity* of the *World.* From evil

Take

Take us not from the *world*, but deliver us from the *evil* of it. From whatsoever is *evil* in our *flesh*.

Deliver us from our *selves*, as we are *evil*.

From evil. *Deliver* us also, as from the *evil* of *sin*, so from the *evil* of *punishment*. From the *evils* and *miseries* of this *life*.

Especially of the life to come.

Esa. 38.14 O Lord, we *are oppressed*, *undertake for us*.

Mat. 8.25. *Lord*, *carest thou not that we perish*.

We are brought into bondage by *sin*, Captives to *Satan*, and lyable to thy *wrath*.

We are not able to *match* with our *enemies* by our own *strength*.

Assist us thou, and *deliver* us.

Deliver us by thy *Son*, and we shall be *free*.

He overcame the *Devil*, and the *World*.

He overcame them in *himself*: Let him overcome them also in *us*.

He overcame the *Devil* in *himself*, by *breaking* his *head*, dis-arming him,

and

and diminiſhing his *power*.

Let him overcome him *in us*, by giving us the Armour of the *Spirit*, and increaſing our ſtrength and *grace*.

Deliver us from the *evil* of *ſin*, that it have no *dominion* over us, *à parte ante*. From evil.

Deliver us from the *evil* of *ſin*, when it hath *prevailed* over us, *à parte poſt*.

And that preſently and ſpeedily, if that it ſeem good to thee: But if not ſo *ſoon* as we deſire, yet let thy *deliverance* come *certainly*. *Leſt the pit ſhut her mouth upon us.*

Deliver us from evil, eſpecially from that *evil*, that carries with it a ſhew of *good*. When the *Enemy* pretends to *condemn* that which is *evil*, and to *approve* that which is *good*. From evil.

From the *Devil* at *Noon-day*.

From *Satan transforming himſelf into an Angel of light*. 2 Cor. 11. 14.

From *pleaſing* Errors.

From *ſins* declining and bending to the *right hand*: ſavouring of *politique* wiſdom.

Deliver

Deliver us from evil.
Deliver us, O Lords
From *rebellious* hearts.
Hos. 7. 16. From *polluted lips.*
Esa. 6. 5. *Throats like open Sepulchers.*
Ps. 5. 10. *Tongues talking vanity.*
144. 11. From *evil and lustful eyes.*
Mat 7. 22. From *uncircumcised ears.*
Ps. 58. 4. *Deaf like the Adder.*
Heb. 12. 2. From *hands slow to good.*
Ro. 3. 15. From *feet swift to evil.*
Jer. 3. 3. From a *forehead of brass; and a neck of Iron.*
From these, and all other *evils,*
Deliver us, O Lord.
Ps. 60. 11. *Lord,* be thou our *help, for vain is the help of man.*

Deliver us so, that we may be *freed,* not only *freed,* but *free.*

So *free* from *sin*, that we may be *servants* to *righteousness*, and so long *servants* to *righteousness*, that at length we may be *adopted* into *Children*, heirs and co-heirs with *Christ.*

Thine is the Kingdom.
Thine is the Kingdom.
The Kingdom is the Lords, saith *David.*
Ps. 22. 28. Two thing are considerable in this
1 Chron. 29. 11. *Conclusion.*

1. The *Confirmation* of our *Faith*, we

we *believe* that we are heard of GOD, who is *able* and *willing* to *give* what we deſire.

2. The *End* whereto we ought to refer whatſoever we *deſire* in our *prayers*, The *Praiſe* and *Glory* of GOD.

Thou art a *King*, and wilt *hear* thy *Subjects*. *Thou* haſt right and authority to bear *rule*; and free command over thy *creatures*, the works of thy hands. *Thine is the Kingdom.*

By thee Kings rule, and unto thee muſt they ſurrender their *Crowns*. Pſ. 8. 15.

All *Potentates* are but ſubordinate to *thee*, thy Vicegerents.

For though God was pleaſed to ſtile *Nebuchadnezzar* King of Kings, as having many *petty Kings* under him, yet is *he himſelf*, and *he* only, the *King of Kings*. Eze. 26. 7. 1 Tim. 6. 15. Re. 17. 14

For he ruleth over all, as well *Kings* as others. Re. 11. 15

The *Kingdoms of the world* are *become the Kingdoms of the Lord.* Pſ. 10. 19

Thou art the great *King*, as thou ſpeakeſt thy ſelf. Mal. 1. 14

Thou *removeſt*, and ſetteſt up *Kings*. Dan. 2. 21

And

And thy *Kingdom* is not *temporary* or of ſhort *continuance*, as other *King-*
Pſ. 145. 11 *doms* are: but it is an everlaſting
Dan. 7. 27 *Kingdom.*
Thy Throne endureth for ever.
Heb. 1. 8
Pſ. 10. 16. *The Lord is King for ever and ever.*
1 Tim. 1. 17. *Thou art the King eternal.*

Power. *Thou* haſt *power* and ſtrength to *ma-*
Ro. 9. 19. *nage* this *Kingdom.* *Thou* art *mighti-*
er than our *adverſaries.*
Who is able to reſiſt thy *power?*
This *power* of thine hath been felt in all ages.
Mic. 7. 18. *Who can do like thee, or what God is like thee?*
Pſ. 66. 7. *Thou ruleſt by thy power for ever.*
And this *power* is proper only to *thee.* Thou haſt ſpoken it, and *David* hath heard it more than once, *that*
62. 11. *power belongeth to God.*
And that no ſmall *power* neither.
147. 5. *Great is our Lord, and of great power.*
Saint *Paul calls it, the exceeding*
Eph. 1. 19 *greatneſs of his power.*
His mighty *power.*
Exo. 15 6. *Moſes* in his Song calls it, *glorious power.*
Col. 1. 11 So Saint *Paul.*
2 Th. 1. 9.

Therefore

Therefore *thou*, and *thou* only canſt *give* us what we *ask*.

Great is the glory of the Lord. *And Glory.*
Glory and honour is in his preſence. Pſ. 138. 5.
He hath ſet his glory above the Earth and Heavens alſo. 1 Chron. 16. 27. Pſal. 8. 1.
He is rich in glory. 113. 4.
He is the only King of glory. 148. 13.
And therefore thou *expecteſt* of us, that we ſhould give *glory* to *thee*. Ro. 9. 23. Pſ. 24. 10. Mat. 2. 2.
And, O Lord, our intent is to *glorifie* thee.

We *ask* theſe things, as meaning and intending to uſe them to thy *glory*, and ſay with the *Angels*, and Quire of *Heaven*, *Glory be to God in the higheſt*. Luc. 2. 14.
And with all the *Creatures* in *Heaven*, and *Earth*, and under the *Earth*, and ſuch as are in the *Sea*.

Bleſſing, *honour*, *and glory*, *and power*, *be to him that ſitteth on the Throne*. Rev. 5. 13.

And this *Kingdom*, *Power*, and *Glory*, endureth not for a *ſeaſon* only, but for *ever*: there ſhall be no end of it. *For ever and ever.*
Thy Kingdom is everlaſting, ſaith *David*. Pſ. 10. 16.

Thy

Rev. 7. 12. *Thy Power everlasting*, say, and pray the *Angels*.

5. 13. *Thy glory is ever also.*

Let us therefore say with those

19. 1. Heavenly people, *Allelujah, Salvation, and Glory, and Honour, and Power, unto the Lord our God.*

Amen. Behold, O *Father*, we have (according to thy *Sons* directions and form) presumed to *crave* those things which we *want*.

We have made our necessities *known* to thee.

We stedfastly *believe* that thou art able to *supply* our *wants*.

We *desire* of thee, that thou wouldst *grant* us those things which we have *craved* of *thee*.

We *look* up to *thee*, we *sigh* and *groan*, and pray *thee* to confirm our *votes* and *wishes* with thy *Seal*, *Amen*, So be it.

Rev. 1. 5. Grant us our *Petitions* for his sake, that sent us to thee, and that is *a true*

2 Cor. 1. 20. *and faithful witness*, and in whom all *thy Promises are Yea, and Amen.*

Honour him in us, who deserve of our selves (without him) no good, but much evil at thy hands. And say to our *Petitions*, *Amen*, *So be it.*

O

O Almighty LORD, and our *Heavenly Father*, whoſe *fatherly power* and *goodneſs* is ſeen in the *Creation*, *Preſervation*, and *Governing* of all things, and upon whom, as a *Father*, we *wait* and depend for all that is *good*: who art in all places by thy *preſence*, but eſpecially in *Heaven* by thy *Excellency*; We thy poor *Children*, whom thou haſt preferred before the reſt of thy *Creatures*, do, from the bottom of our hearts, *wiſh* and *deſire*, that *thy Name* may be *Hallowed*, *glorified*, and *magnified*, *from the riſing of the Sun, to the going down thereof*, even through all parts of the *World*: And that it may the better ſpread from one *Nation* to another, give us grace (*who have received the Adoption of Children*) ſo to walk before thee in holineſs and righteouſneſs, *that the Heathen*, who have not known thy *Name, ſeeing our good works, may glorifie thy Name*, together with us. Thou ſeeſt, O Lord, that we have many *Tyrants* amongſt us in this life; as the *Devil* malicious and cruel; the *World* vain and curious; the *Fleſh* frail and deceitful;

Our Father which art in Heaven.

Pſal. 8.

Hallowed be thy Name.

Eph. 1. 4.

Mat. 5. 16.

Thy Kingdom come.

ceitful; and our own *Will* vile and corrupt; all which do impetuously *tyrannize* over us, and oppose themselves against thy *Kingdom*. Arise, therefore, O Lord, and suppress these *Tyrants*, and rule over thine and our *Enemies* by thy *power*, and in us by thy *grace*, that we may hereafter be Subjects *in thy Kingdom of Glory*. *Let thy Kingdom come*, and govern us by *thy Providence*, defend us by *thy Might*, lead us by *thy Spirit*, and teach us by *thy Word*. Drive far from us the *Prince of this World*, and do thou only Rule in us. Give us *grace* to follow the *example* of thy *blessed Angels*, and all other thy *Creatures*, who readily and joyfully *do thy will*. Let our *wills* follow thine in all things, and let nothing be *displeasing* to us, which thy *Will* hath decreed, either for our *prosperity* or *adversity*. Let us do nothing contrary to *thy Will*, but let the performance and execution *of thy Will*, be the whole *scope* and aim of our *thoughts*, *words*, and *actions*. And to this end, give unto us thy *holy Spirit*, which may direct our *wills*, enlighten our *understandings*, mollifie our *hearts*, and make them obedient

Thy Will be done in Earth, as it is in Heaven.

to

to *thy Will.* We further cry unto thee, O Lord, (*who giveſt food to every living creature, and feedeſt the young Ravens that call upon thee*) and *pray* thee, that thou wouldſt likewiſe *give unto us this day our daily Bread.* Firſt, and above all, the *Bread of Life*, which may nouriſh us *ſpiritually*: and after that, *Bread* for our *bodies*, to ſuſtain *Nature.* Give us, we beſeech thee, all things *neceſſary* (not *ſuperfluous*) for this *life*: and grant that we, uſing *thy bleſſings* as becometh us, may be *ſtrengthned* and enabled to paſs this *life* quietly and ſoberly, and at the end of theſe our *dayes*, by the merits and interceſſion of our Saviour *Jeſus Chriſt*, obtain *life eternal.* And for as much, O Lord, as we know thou heareſt not unrepentant *ſinners*, and that our ſins have (long ſince) prevented *our prayers*, and aſcended into thy *preſence*, to ſtop the current of thy *mercies*, and to call for *vengeance* againſt us: O Lord, behold, that we earneſtly *repent* us of them, and are heartily *ſorrowful* for them. Wherefore we humbly *pray* thee, for thy great mercies to mankind, in thy Son *Chriſt Jeſus*,

Give us this day our daily Bread.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us,

Jesus, that thou wouldst be pleased to be reconciled unto us, and *to forgive us our Trespasses*. *Enter not into Judgement with us*, *for if thou do*, no *man is able to abide* the *mildness* of thy *Justice*, much less the *severity* of it. Give us also grace to follow the example of our blessed *Saviour*, who *forgave his Enemies*, and *prayed for them*, that we may *forgive them that trespass against us*: Lest, when thou comest to Judgement, thou dealest as severely with us, as thou didst with him, *who had much forgiven*, and would not *forgive a little*. Thou knowest, O Father, how unapt we are of our selves *to think a good thought*, much less to resist so great Enemies, as are hourly ready to assail us. Suffer us not therefore to be *tempted* above our abilities; neither (by forsaking us, or with-drawing thy hand of protection from us) *Lead thou us into Tentation*: but, Lord, so strengthen us, that (although it be not good for us, to be altogether free from *Temptation*, yet) by thy aid and grace, we may have a *happy issue*, and *joyful deliverance* from it: And as we have humbly *prayed* thee, *not to lead us in*

Psal. 130.

Mat. 18.

And lead us not into Temptation.

So we further deſire thee *to deliver us out of all evil.* For as long as we remain in this *fleſh*, we ſhall have continual *ſtrivings* and *wreſtlings* with divers *evils*, but eſpecially with the *evil Spirit*, the Enemy of *Mankind*, who omitteth no opportunity to bring us into his *bondage*. But we are comforted, O Lord, with the aſſurance of thy *mercy*, which can effect and work more to our *ſalvation*, than his Malice to our *deſtruction*. Grant therefore, O Lord, that we may be *delivered from all evil*, and from all our Enemies *ſpiritual* and *temporal*, that ſo, *we may ſerve thee ever hereafter, in holineſs, and righteouſneſs, all the dayes of our life.* *But deliver us from evil.* Luc. 1. 15.

All theſe *Bleſſings* we have been the more confident to beg of thee, O Lord, becauſe we know aſſuredly that thou art *King of Kings*, none hath abſolute power within thy Dominions but thy ſelf, and that thou haſt *power* alſo without reſiſtance, to maintain thy *right*, and defend thy *Subjects*, being able to give thoſe *things* which are neceſſary for thoſe who call upon *thee* faithfully. *For thine is the Kingdom, the Power.*

And we laſtly *pray* thee, that ſeeing *And Glory.*

ing it will be for thy *glory*, to grant those things which we have *desired*, that with the *bestowing* of them, thou wilt also *give us thy grace*, that we may use and employ them to that end for which thou *gavest* them, even thy *Honour* and *Glory*. That so being thy true *servants* here, we may be glorified with thee hereafter, who art Lord of all glory to all *Eternity*.

For ever and ever.

Having thus discovered and laid open our *necessities* to thee, O Lord, in that form and manner which thy *Son* directed us, we humbly pray thee, to say *Amen* to all our *Petitions*. In his *Name*, and for his *merits* sake we pray thee, to grant them. For though we have no *deserts* to challenge them, yet his *merits* are *numberless*, by *which* we plead for them. And with this *Sacrifice* and *Oblation* we are bold to come unto thee, not only craving *pardon* for our *sins*, but supply of our *necessities*. We come not to thee of our selves, presuming of any thing in us; but we are sent by thy *Son Jesus Christ*, who hath commanded us, with *confidence to press unto thy Throne*, and in his *Name* to *ask* whatsoever we shall need, either for

Amen.

for *this life*, or *the life to come*. And as he hath *ſent us*, ſo hath he alſo *put into our mouths*, words meet for our requeſt. O Lord, take notice of the *ſtile*, it is his own, and for his ſake, ſay to what we have required, *Amen*. *So be it*.

And thou, O bleſſed *Saviour*, *God* and *Man*, intercede (we beſeech thee) for us: for thou only art our *Advocate*, *Mediator*, and *Interceſſor* to the *Father*. Cover our *imperfections* and *nakedneſs*, with the *robes* of thy *righteouſneſs*, and ſupply our poverty with the *riches* of thy *merits*: and caſt nor thoſe from thy favour and *grace*, whom by *Nature*, thou of thy *goodneſs*, haſt vouchſafed to make thy *Brethren*. Who liveſt and reigneſt, with the *Father*, and *Holy Spirit*, now, and for ever, *Amen*.

Petitions for Spiritual Graces.

OH that my wayes were directed to keep thy Statutes, O LORD. Pſ. 119 5;

Bleſſed is the man whom thou teacheſt out of thy Law. 94. 12.

119. 18. *Open mine eyes, that I may see th wonderous things of thy Law.*

Teach me to do thy will, for thou a my G O D, let thy good Spirit lead m into the Land of Righteousness.

Give me Grace, O LORD,

Rom. 7. 18 To know, *that in me,* (that is, i my flesh) *dwelleth no good thing.*

To abstain from fleshly lusts, whic fight against the Soul.

To keep in mind alwayes, *Th the World passeth away, and the desir thereof*; And that the benefit whic a Man getteth by the *World*, is no thing but *Destruction.*

Truly to say, *I have remembred th* Ps. 119. 52 *everlasting Judgements, and my Sou receiveth comfort thereby.*

1 Pet. 5. 5. O thou that *giveſt Grace to th humble*, give me Grace to be *humble.*

Give me a good heart, which Luc. 8. 15. *hearing thy Word, may keep it, an bring forth fruit with patience.*

Gen. 6. 8. O Lord, *Let me find Grace in thi eyes.*

Heb. 12. 17. Let *me find a place and time of R pentance.*

2 Cor. 6. 1. Let *me not receive thy Grace i vain.*

Heb. 12. 15. Let *me not fail, or fall from it.*

But *let me continue in it.* Act. 13.43
And *let me grow in it.* 2 Pet. 3.18
To the end of my dayes.

Give me, O Lord, the works of Repentance
- *Carefulness,*
- *Defence*, or clearing my self,
- *Indignation,*
- *Fear,*
- *Vehement Desire,*
- *Zeal,*
- *Revenge.*

Give me Grace to think upon and do
- *Whatsoever things* are *True,*
- *Venerable,*
- *Honest,*
- *Just,*
- *Pure,*
- *Lovely,*
- *Of Good Report.*

2 Cor. 7. 1.

Give unto me, O LORD,
- *Humility* of Heart,
- *Charity* to my neighbour
- *Patience* of Mind,
- *Temperance* of Life,
- *Chastity* of Body,
- *Contentedness* of Mind,
- *Alacrity* of Spirit.

Give unto me, good Lord,
- *Perfect knowledge* of my Sins,
- *Hearty sorrow* for them,
- *Perfect hatred* against them,
- *Fervent love* to all Goodness,
- *True obedience* to thy Will.

2 Per. 1. 5. Give me Grace, O Lord, to adde
- *To Faith, Vertue.*
- *To Vertue, Knowledge.*
- *To Knowledge, Temperance.*
- *To Temperance, Patience.*
- *To Patience, Godliness.*
- *To Godliness, Brotherly Kindness.*
- *To Brotherly Kindness, Charity.*

2. Give unto me, O Lord, *The Fruits of the Spirit,*
- *Love,*
- *Joy,*
- *Peace,*
- *Long Suffering,*
- *Gentleness,*
- *Goodness,*
- *Faith,*
- *Meekness,*
- *Temperance.*

Give

Give unto me, good Lord,
- *Contempt of the World.*
- *Hatred of Sin.*
- *Loathing of the flesh.*
- *Desire of Heaven.*

Give unto me, ô Lord,
- A right Faith *to live well.*
- A fire Hope *to persevere well.*
- A perfect Humility *to obey well.*
- A true Charity *never to be divided from thee.*

Give me grace, O *Lord*, to be *content* with that which is *necessary*.
To *despise* that wich is *superflous*.
Grant, O Lord,
That I may so *live*, that I repent not to have *lived*.
That I may so *live*, that no man may know I have *lived* amiss.
That I may so *live*, that I may alwayes *live*.
That *dying* I may *live*, and *living* I may *dye*, and say with a chearful *Spirit*, *Lord*, *now lettest thou thy servant depart in peace*. Luc. 2. 21.

Phil. 1. 23. *I desire to be dissolved, and to be with Christ.*

Amen.

Prayers for Spiritual Graces.

O Blessed Lord Jesus Christ, who art my only *Tutor* and Instructer; and from whom I have learned whatsoever I know; I beseech thee, that thou wouldst further teach me those things, whereof I am ignorant, and which are necessary for my *Salvation*; that thou wouldst keep me in things which I have already *learned*, and rectifie me in those matters, wherein (as a man) I *erre*: Strengthen me, and make me *firm*, wherein soever I *waver*, and am doubtful; and keep me from that which is *erronious* and hurtful. Above all things, O *Saviour*, strengthen my *Faith*, and give me grace daily to profit in the knowledge and understanding of thy *Holy Word*, and so govern all my actions by thy *Holy Spirit*, that my

life

life may be answerable to my knowledge; and that I may shew the *fruits* of whatsoever I have *learned*, by my good and religious conversation. Give me a firm and assured *hope* in thee, and thy gracious promises, that in all my troubles and necessities, I may be evermore *confident* in thy mercy. Be unto me a strong Tower of *defence*, against mine Enemies; that whether the *world* allure me, the *Devil* assail me, or the *Flesh* rebel, I may fly unto thee for refuge. And although thou presently put not forth thy hand to help me, but defer thy comfort, according to thy good pleasure; yet keep me from *doubting* or *despairing* of thy aid, because *thy promises are sure*. Give me a fervent *Love*, and perfect *Charity* to my Neighbour; that I may be as kind to him, and as careful of him, as of one who is a *Member* with me, of the same *Body*, whereof thou (*O sweet Saviour*) art the *Head*. Let my *love* to him be sincere and unfeigned, which may *charitably* relieve him in his *wants*, *patiently* bear with his *infirmities*, and *willingly* forgive him all his *trespasses* against me. Create in

Ro. 4. 16. 2 Cor. 1. 10.

me, I beseech thee, a pure, mild, peaceable, and humble *heart*, which may think harm to no man, nor recompense evil for evil, but good for injuries. Cleanse me from all unclean and earthly *desires*, and lift up my *heart* to thee, and *Heavenly* things: and so write thy *Laws* in it, that I may wholly bend my self to keep them, and please thee, persevering in the same to my lives end. Give me, *O Lord*, true *compunction* of *heart*, and so water it with the dew of thy Heavenly *Grace*, that I may, in the bitterness of my *Soul*, with abundance of *tears*, *sighs*, and *groans*, bewail and lament all my hainous and grievous transgressions against thee. Give me grace, *O Lord*, that I may not boast in any *merits*, or works of mine own, or have any *confidence* in them: but let me *glory* in this alone, that I am a Member of that *Body* of thine which was *crucified* for me, and did sufficiently *satisfie* for all the Sins of the *World*. If thou, O Lord, look, or expect any *merits* from me, behold I tender unto thee thine own *merits*, the *merits* of thy Death and *Passion*, which thou hast vouchsafed to make me partaker

taker of; by vertue whereof alone, I dare boldly appear before thy *Tribunal*. These *merits* I set between my *sins*, and thy *Justice*, and otherwise, or in any other manner, I dare not, I will not contend with thee. O sweet *Jesu*, I desire thee to offer them to the *Father*, as a *propitiatory Sacrifice*, for all my great and grievous *Offences*; that when my *Soul* shall depart from this *Body*, it may by the same be freed and delivered from all the *judgements* and *punishments* which are due unto it for *sin*, and be carried to that blessed *place*, where *there is no sorrow*, but endless *felicity*, where *thou*, together with the *Father*, and the *blessed Spirit*, livest and reignest for ever.

Before Prayer.

O Almighty and everliving *GOD*, Heavenly Father, to whom it is manifestly known, how inconstant, and wandring, the minds of men are, in any good actions, and how

how eaſily we ſuffer our ſelves to be *carried away*, from the contemplation of thee, by diverſity of diſtractions, and unſeaſonable thoughts, which take hold of us, in the time of our Devotions and *Prayers* unto thee; who alſo, by thine only begotten Son *Chriſt Jeſus*, didſt preſcribe unto his Diſciples a Form of *Prayer* to be of-
Mat. 6. 9. fered up to thee, and haſt derived the ſame from them to us. Behold me, *moſt wretched ſinner*, wholly depraved and corrupt, intreating thee by the ſame *Son*, that for his ſake thou wouldſt infuſe thy *Holy Spirit* into
Eph. 1. 5. me, which *may adopt me into the number of thine Elect*: that it may teach me how I ought to *pray*, according to thy *Holy Will*: that it may allay all troubleſome and wandring *thoughts* in me, while I offer up my *prayers* and *praiſes* unto thee: Suffer me not to ſerve thee with my *lips*, and be abſent in *heart* from thee: but create a right *Spirit* within me, that I being ſenſible of all thy *graces* and comforts, may with joyful and holy *zeal*, perform my *duty* to thee: that ſo, my *prayers* and deſires may appear before thee, and in thy *Sons Name*, I may

effectually

effectually be heard, and my petitions may be *granted*, to the *glory* and honour of thy moſt *holy Name*, and the endleſs *comfort* of mine own *Soul*, through the ſame our only *Lord and Saviour Jeſus Chriſt*.

Before a Sermon.

O Moſt loving SAVIOUR, I moſt humbly intreat thee, that thou wouldſt be pleaſed, at this time, to *enlighten* my *underſtanding*, and to *open* my *inward ears*, with the *grace* of thy *Holy Spirit*, that I may hear that *ſacred Word*, with an humble heart, and rejoyce in it, in the obedience of the *Spirit*: That I may be fully inſtructed thereby, how to *do good*, and *avoid evil*; and bring forth the fruit thereof in my life and converſation: That thy *Honour* and *Glory* may be thereby *increaſed*, the *Devil* and all other the Enemies of my Soul, may be vanquiſhed, my *Soul* may be *ſaved*; and at the laſt, I may appear

appear with boldneſs before thy *Tribunal*, and receive the reward of a
Mat. 25. 21. *good and faithful ſervant, even his Maſters joy*, everlaſting bleſſedneſs; and that, by thy *merits* only, O bleſſed *Saviour*.

Petitions for Temporal Bleſſings, in which we are to deſire of God,

THat he would be pleaſed to continue unto us,

The bleſſing of a *good King, juſt and religious.*

To give unto us,

Magiſtrates and *Juſtices*, upright and careful to ſee good *Laws* duly executed.

Teachers, to direct us in the Truth.

That he would bleſs us with

Length and Goodneſs of *Dayes.*

Health of *Body.*

Contentedneſs of *Mind.*

Competency of *Eſtate.*

Food

Food and *Rayment.*
Conveniency of *Dwelling.*
Wholesomeness of *Air.*
Fruitfulness of { *Cattel.* / *Soyl.*

That he would make us happy
In { *Wedlock,* / *Children,* / *Faithful Friends,* / *Peaceable & loving Neighbours* / *Honest Servants,* / *Skilful Physicians.*

That he would preserve our
Goods,
Good Name,
Our Senses and Understanding.

That he would protect us,
From { *Trouble,* / *Enemies,* / *Dangers,* / *Losses,* / *Sicknesses.*

That he would give
Peace { To all Nations, / To our Land, / In our private Dwellings

Rules

Rules to be obſerved in the Morning.

WHen thou awakeſt in the Morning, ſhut and cloſe up the entrance to thy heart, from all unclean, prophane, and evil thoughts, and let the conſideration of God, *and goodneſs enter in.*

When thou art riſen, and art ready, retire thy ſelf to thy Cloſet, *or other private place, and offer to* God *the firſt fruits of the* Day; *and in praying to him, and praiſing him, remember,*

1. *To give him* Thanks, *for thy quiet* reſt *received, for delivering thee from all* dangers, *ghoſtly and bodily, and for all other his* benefits *to thee.*

2. *Offer unto him* thy ſelf, *and all things that thou doſt poſſeſs; and deſire him, to diſpoſe of thee and them according to his good pleaſure.*

3. *Crave his* Grace *to guide thee, and to ſtrengthen thee from, and againſt all* Tentations, *that ſo thou mayeſt do nothing the day following contrary to his* will.

4. *And Laſtly,* Beg *of him, (according*

cording to the Rules *before prescribed*) *all things needful for the* Soul *and* Body.

To which purpose pray as followeth.

Morning Prayer.

I Thank thee, O Heavenly Father, Lord of Heaven and Earth, for all thy *Blessings*, which I (undeservedly) have received from thee; that thou gavest a *being* from honest *Parents*, and in that part of the World, where thy Son *Christ Jesus* is purely professed; that thou didst endue me with *Reason* and *Understanding*, and didst also give me perfect *Members* and *Senses*: that thou hast preserved me ever since my birth, and vouchsafed me *health* and *liberty*, and a competency of *means*, to maintain me, and those whom thou hast placed under me: That thou hast *Elected* me in thy *Love*, *Redeemed* me by thy *Son*, *Sanctified* me by thy *Spirit*, and *kept* me

me this night past from all perils of *Body* and *Soul*, and given me a sweet and comfortable *rest*. O *Lord*, *I commend into thy hands* my Soul and Body, thoughts, words, and actions, and humbly beseech thee, that thou wouldst guide and order them all to thy *honour* and *glory*, and my endless and eternal *happiness*. Enlighten my *mind*, that (the *darkness* and cloudy mists of mine offences being dispelled) I may walk before thee, in my vocation, without offence, *as in the day*, clean, unspotted, and unblameable. Give unto me thy *Holy Spirit*, which may bridle my vain *cogitations*, and head-strong *desires*; and order thou (I beseech thee) my *words*, and rectifie all my *actions*. O Lord, as thou hast of thy bounty raised up my *Body* from *sleep*, so stir up my drowzy *Soul* from the sleep of *sin*, and carnal *security*. Let my *Body* be ever assistant to my *Soul*, in all good actions in *this life*, that they may both be partakers of *life everlasting*. Thou, O Lord, hast promised (*to those which shall faithfully ask*) *all things necessary for this life*: give me, I beseech thee, (if it seem good unto thee) such a *competent*

Rom. 13. 13.

estate

eſtate, as ſhall be expedient to ſupport my *life*, in a civil, modeſt, and religious manner. Give unto me that which ſhall be convenient, but eſpecially, O Lord, *a heart and mind contented*, with whatſoever thou ſhalt be pleaſed to allot unto me. Grant, *O Lord*, that in thy *Name, I may caſt forth my Net*, into the *Sea* of this *World*, and diligently, carefully, and with an upright Conſcience, follow that vocation in which thou haſt placed me: that by thine aid and aſſiſtance, I may proſper, and have good ſucceſs in all my affairs. Bleſs, O Lord, the *Kings Majeſty*, *govern* his heart in thy *fear*, and *guide* his *underſtanding*, to do thoſe things which ſhall be acceptable to *thee*, and profitable to his *Kingdomes*. Give him loving and loyal *Subjects*, and ſuppreſs his open and ſecret *Enemies*. And (together with him) bleſs his *Queen*, and Royal Iſſue, make her *as the fruitful Vine on the Houſe-top*. Bleſs all the State *Eccleſiaſtical and Civil*, from the higheſt to the loweſt. Comfort the *comfortleſs* and *helpleſs*. Bring all *Travellers* to their own beings in ſafety, and direct all upon the *Seas* to their

1 Tim. 6. 8.

Pſ. 128. 3.

their safe *Ports*. Shew the light of thy *Truth* to those which wander out of the right *way*. Give to all *sinners* true and hearty *repentance*, strengthen those which have *begun well*, and give thy assisting grace, that they may *persevere* in goodness. To all my Friends, Kindred, and Enemies, and to those which pray for me, give all thy good *blessings*: Keep us all, from all *evil*, and make us to continue in thy *Service* to our lives end; and after the course of this miserable life ended, bring us to thine everlasting Kingdom, through *Jesus Christ our Lord*.

Or thus.

ALmighty and everlasting GOD, I praise and bless thee, from the bottom of my heart, that of thy infinite goodness, thou hast preserved me this night past, and hast (with the impregnable defence of thy *Providence*) defended me from the power and malice of the *Devil*, and kept me

me both in *Soul* and *Body* from all his devices and ſnares, and raiſed me from ſleep, (*the image of death*) and not left me to be ſtifled in the darkneſs of my *ſins*, but haſt given me a longer ſpace to repent me of them. I humbly intreat thee, that thou wouldſt not withdraw thy hand of *Protection* from me, but take me into thy *Tuition*. Watch over me with the eyes of thy mercy, *and direct me in the way of thy Commandements.* Endue me with thoſe graces of thy *Holy Spirit*, whereby I may paſs this day, and the reſt of my life, to the *praiſe* and glory of thy *Name*, the *benefit* of my *Neighbour*, and the *ſalvation* of my ſinful *Soul*. Keep me, *O Lord*, from all ſin, bridle and mortifie my fleſh, that I offend not, nor fall into any tranſgreſſions, which may provoke thy wrath againſt me. Direct my *Soul* and *Body*, my *words* and *actions*, according to the rule of thy *Will*. *Divert* my *heart* from faſtning too much upon tranſitory *pleaſures*, and *convert* it to the delight of eternal *joyes*. And becauſe I am not worthy, O *Lord*, that thou ſhouldſt hear me, poor wretched ſinner, for any worth in me; behold

Pſ. 119 5.

behold I ſet before the *merits* of thy
1 Joh. 2. 2. only Son, *who is the propitiation for our ſins*: look upon him, and for *his Righteouſneſs*, pardon the offences of me thy *ſervant*, and grant to me thoſe things, by thy *mercy*, which by the ſtrict Rule of thy *juſtice* are not due to me. Defend me, *O Lord*, from all mine Enemies. Arm me with thy *Spiritual* Weapons, put on me the
Epheſ. 6. *Cloathing of Wiſdom and Strength*, the *Breſtplate of Righteouſneſs*, the *Helmet of Salvation*, the *Shield of Faith*, and the *Sword of the Spirit*, that in this earthly *Pilgrimage*, I may manfully oppoſe the Enemies of my Soul, the *Concupiſcence of the Fleſh*, *the Tentations of the World*, and *Malice of the Devil*, that ſo having finiſhed valiently the courſe of this *Terreſtial* Warfare, I may hereafter praiſe thee in thy *Celeſtial* Kingdom. And thou, *O Lord*, who giveſt food to every living *Creature*, *and feedeſt the*
Pſ. 147. 9. *young Ravens which call upon thee*, be merciful unto me, in the ſupply of thoſe *neceſſaries*, which I daily want.
1 Tim. 6. 8. Preſerve me in health, *give me food and raiment, and ſufficient* to maintain me in that courſe of life, to which it

hath

hath pleaſed thee to call me. that having ſufficient *in all things, I may abound in good work*. And grant that I may lead a quiet life *in all godly converſation*; That having and uſing thy *bleſſings* worthily, I may paſs this life with joy and comfort, till it pleaſe thee to call me to a better. Give thy bleſſings to the *Kings Majeſty*, the *Queen*, the *Royal Iſſue*, and the whole *Eſtate* of this Kingdom; and grant, that we may all bend our thoughts and ſtudies to pleaſe thee, that at the laſt, by the merits and interceſſion of *Jeſus Chriſt*, we may be received to thy Heavenly Kingdom, *Amen*.

2 Cor. 9. 8

Jam. 3. 13.

Or thus.

O Almighty *Lord God*, which day after day doſt miniſter to ſinful man infinite occaſions, whereby we may be ſtirred up to praiſe thy holy *Name*, and art moſt plentiful in *pity*, and favourable to thoſe, which with pure *hearts*, and unfeigned *faith* call

call upon thee; behold me, thy poor unworthy *servant*, with the eyes of *compassion*, that at this time am bold to offer up unto thee a *Morning Sacrifice* of praise and thanks for all thy blessings? and amongst the rest, for that thou hast vouchsafed, after a sufficient and quiet sleep, to raise me safe from my bed again, which favour thou hast not afforded to many others, who in far greater measure have deserved it, than my self; for which *mercy* of thine, I am not able (through my insufficiency and weakness) to give unto thee due praise and thanksgiving. I pray thee therefore, in thy dear *Sons Name*, (*in whom thou*
Mat. 3. 17. *art well pleased*) to accept these poor and weak *thanks*; and for his sake also, to be further aiding and assisting unto me this day following, in whatsoever I shall take in hand. For thou knowest, *O Lord*, how feeble mans nature is, insomuch, that if he trust to his own strength, of necessity he must fall into many miseries, errors, and dangers. Have mercy therefore upon mine infirmities, and be *propitious* and *helping* to me, that by thy *illumination*, I may discern and perceive

good

good from *evil*; and by thy leading and direction, may follow the one, and *avoid* the other. Lord, ſo guide me with thy *holy Spirit*, that I may neither do, ſpeak, nor think any thing this day contrary to thy *holy Will*. Behold, *O Lord*, I offer my ſelf a *living Sacrifice* to thee; and humbly pray thee to accept it. Good God, direct my Soul *in the way of thy Commandements*; increaſe my *Faith*, Pſ. 119.5. ſtrengthen my *Hope*, enlarge my *Charity*, and infuſe all the good *Graces* of thy *Holy Spirit* into me. Give me *grace*, ſo to *remember* my ſins, as that thou mayeſt forget them; and ſo to *forſake* them, as that thou mayeſt *forgive* them. Inſtruct me in all goodneſs, and give me the grace of *Perſeverance*, that I fly not back from any good courſes in this *life*, but that I may go forward, and continue in them, *to the end of my dayes*. *O Lord*, who haſt promiſed the neceſſaries of this life, *to thoſe which ſhall firſt ſeek* Mat. 6. 36. *thy Kingdom*; I humbly intreat thee, to give unto me this day, all things neceſſary for my ſuſtentation; as *Food*, *Rayment*, *Health of Body*, *Joy of Heart*, *Peace of Conſcience*, and a

bleſſing to all my endeavours; give me a *mind contented* with that which ſhall be *ſufficient*, and not *deſirous* of that which is *ſuperfluous*; that I may paſs the reſt of my dayes on earth *religiouſly*, *honeſtly*, and *ſoberly*, as becommeth thy ſervant, to thy *honour*, and my endleſs *comfort*. Be gracious to the *Kings* moſt Excellent *Majeſty*, his Royal *Queen*, the Royal *Iſſue*, the whole *Eſtate*, *Clergy*, *Nobility*, *Gentry*, *Maſtiſtrates*, and *Commons*; give us all grace in *our* ſeveral places, to do our Duties, as in thy ſight; that at the laſt (by the merits of *Jeſus Chriſt* our Saviour) we may receive the reward thereof in thy eternal *Kingdom*, where thou reigneſt, together with the ſame *our Lord Jeſus Chriſt*, and the *Holy Spirit*, *World without* End.

Morning Prayer for a Family.

O Almighty *Lord God*, Heavenly *Father*, we give thee moſt humble

humble and hearty thanks, in that thou haſt not only of nothing *created us after thine own Image*, but alſo haſt from time to time moſt graciouſly *preſerved us*; even to this preſent *Morning*, from all dangers and terrours, and haſt given us this night paſt ſweet ſleep, and comfortable reſt; whereby we are refreſhed and fitted to our bodily labour. We thank thee, *O Lord*, for all thy Spiritual Bleſſings, for our *Regeneration*, *Juſtification*, *Sanctification* in ſome meaſure, and our *Redemption* by *Jeſus Chriſt*. We praiſe thy *Name*, for thy bountiful ſupply of all things neceſſary for this life, as alſo for thy patient and long expectance of us in our *Converſion*. *O Lord*, we confeſs that we have been ſo far from the ſerious conſideration of thy favours to us, and from rendering due thanks unto thee for them, that inſtead thereof, we have grievouſly offended thy *Majeſty*, with moſt abominable and vile ſins, notwithſtanding thou haſt ſought to reduce us to thy obedience, by the good motions of thy *Holy Spirit*. As often, *O Lord*, as we look about us, either with the eyes of our bodies or Gen. 1. 26.

minds, ſo often do thy fatherly and innumerable benefits appear unto us. For all which, we render again and again, from the bottom of our hearts, infinite thanks unto thee; and humbly deſire thee, for thy mercies ſake in *Chriſt Jeſus*, to pardon all our ingratitude and rebellions. Enlighten us, we pray thee, with thy *holy Spirit*, that we may ſee our imperfections; kindle our zeal towards thee, rule and govern our minds, wills, affections, and actions, that we may not offend thee any more. And give us *Grace*, that we may always think, ſpeak, and do, whatſoever ſhall be pleaſing unto thee, and abſtain from all things which ſhall diſpleaſe or offend thee. It is more than enough, O Lord, that we have been hitherto ſo *rebellious* againſt thee: It is too much, that we have been ſo *negligent* to ſerve thee; and it is worſt of all, that we have been ſo *ingrateful* to thee for all thy bleſſings. Let all evil and wickedneſs now depart from us, and let new manners, new affections, and new hearts be renewed in us. We commit our ſelves, O Lord, wholly into thy protection, this day, and the reſt

reſt of our lives; and moſt humbly deſire thee, of thy infinite goodneſs, that as now thou haſt put good thoughts into us, thou wilt be pleaſed to perfect them in us: ſo that being led by thy *Holy Spirit*, we may do that which is acceptable to thee, and love, ſerve, honour, and praiſe thy holy *Name* all the dayes of our lives. And for as much, O Lord, as thou haſt promiſed to thoſe that love thee, *all things neceſſary for this life*, we call and cry to thee, *O our Father, which art in Heaven*, to *Give us this day our daily bread*; even whatſoever is needful and expedient for our ſuſtentation. Give us, O Lord, ſufficient for our maintenance, leſt we take evil and indirect courſes, or *blaſpheme*, or *murmur* againſt thee: and not too much, leſt we forget from whoſe hands we receive it. Give not only that which ſhall be neceſſary, but contented minds alſo with it, Bleſs, O Lord, the labour and work of our hands, bleſs us at home and abroad, and grant that every one of us may truly (as in thy ſight) walk in our ſeveral vocations; and diligently and carefully intend the ſame; making a Conſcience of all our

wayes, that by thy gracious favour; and our own endeavours, we may have prosperous success in all things that we shall undertake. Continue, O Lord, thy *Gospel* among us. Bless our gracious *King*; with the *Queen*, the Royal *Issue*, the Lady *Elizabeth*, with her Princely *Off-spring*; the whole *Land*, and all sorts and conditions of people in it. Bless all that travel by *Sea* or *Land*, and take into thy protection all *Orphans*, *Widows*, and all that suffer wrong: Give health and strength to the *sick* and *weak*, and joy and comfort to the *sorrowful* and *afflicted*. Bless us, O Lord, with healthful and sound *Bodies*, keep our good *Names* unspotted, and unblemished. Bless the *fruits* of the Earth, and give us wholesome, peaceable, and seasonable *times*. These, and all other thy *blessings*, which thou knowest better to *give*, than we to *ask*, vouchsafe (if it seem good to thy *Majesty*) to *give* us, for the worthiness of thy Son *Jesus Christ* our Lord, in whose blessed *Name*, and absolute *Prayer*, we close up our imperfect *Prayers*, and say as he hath taught us: *Our Father*, &c.

Rules

Rules for Evening and Night.

AS *we usually* twice a day *at the least, take our* bodily *sustenance, so should we be no less careful for the refreshing our* Souls; *but* twice a day *likewise* (Morning *and* Evening, *if not oftner*) *dispose our selves to* Devotion *and* Prayer. *When thou therefore retirest thy self,* (*as in the* Morning) *remember,*

1. *To give* God *thanks that he hath delivered thee from the dangers of the* day *past, prospered thee in thy* affairs, *and given thee necessaries for thy* sustentation.

2. *Examine thy* Conscience *narrowly, and consider wherein thou hast* (*the day past*) *offended* God, *either in* thought, word, *or* deed: *and having set thine Offences before thee,* confess *them to him,* (*and in the bitterness of thy* Soul) repent *thee, be sorry for them, and crave* pardon *for them, and desire his grace that thou offend no more in the like.*

3. *Pray to* God *to continue his* care *over thee, the* night *following, and to*

defend thee from all perils and dangers.

So that going to thy rest *with these good actions and thoughts; thou shalt do like to those, which rake up Fire in the* Embers *over night, that they may the more readily find it in the* Morning.

In the Night.

When thou awakest in the Night, *call upon* God *likewise, (for the* Night *was not made wholly for* sleep) *praise him, contemplate, and meditate upon his works. Sometimes weep for thy sins, according*
Ps. 6. 6. *to the practice of* DAVID. *For as the nightly* dew *refresheth and tempereth the* Earth; *so do our nightly* tears *assuage our* Concupiscences. *And sometimes rejoyce in the* Lord, *according to that of the* Psalmist, *for* the
149. 5. great benefits thou hast received from him. *By these means, keeping thy self to one* holy Exercise *or other, thou shalt be*

be ſure to avoid the Devils *Tentations, whoſe chief time of ſetting upon us, fitteth beſt with his* works, *which are uſually ſtiled,* The works of darkneſs. Eph. 5. 11.

Evening Prayer.

The Lord hath granted his loving kindneſs in the Day, therefore in the Night will I ſing of him, and make my Prayer to the God of my life. Pſ. 10. 42.

O Lord God, Father everlaſting, I yield thee moſt humble and hearty thanks, that thou haſt not only *averted* thy *puniſhments* from me, which my grievous ſins have deſerved; but inſtead thereof, haſt *preſerved* me from all *dangers*, and *ſupplyed* me with all *neceſſaries* of this life. O Lord, I confeſs, that I have ſo highly offended thee this day, that all the puniſhments which may be inflicted upon vile and miſerable ſinners, are due to me. I confeſs, O Lord, that I have offended thy *Majeſty* in ------ And not only *Repeat the ſins thou can't call to mind.*

theſe do I acknowledge, but all the reſt, which I have committed from my *infancy*, to this preſent *hour*, *wittingly*, or *ignorantly*, in *thought*, *word*, or *deed*, againſt *Thee*, my *Neighbour*, and my *Self*. O Lord, I confeſs my weakneſs, *I do not that*
Ro. 7. 19. *which I ſhould*; and *would do*: *but that which I ſhould not*, *and am unwilling to do*, *I do*: Not regarding or fearing thy incomprehenſible *Glory*, venerable *Preſence*, terrible *Power*, exquiſite *Juſtice*, nor thy *Goodneſs* unſpeakable; for which, *if thou ſhouldeſt en-*
Pſ. 143. 2. *ter into judgement*, what would become of me? But, O Lord, for as
2 Cor. 1. 3. much as thou art a *Father of mercies*,
Eze. 33. 11. and doſt not *deſire the death of a ſinner*, if he return unto thee by unfeigned repentance: I moſt humbly (in the *Name* and *Mediation* of our bleſſed Saviour *Chriſt Jeſus*) crave pardon for them. *Lord I repent*, *help my impenitency*, and hear my requeſt. Be merciful to me a ſinner, and pardon all my offences, whereof thou, O Lord, knoweſt me to be guilty. And I beſeech thee, O Lord, for the time to come, to mollifie my heart, water it with the dew of thy Heaven-

ly

ly *Grace*, that I may not alwayes bring forth *thornes* and *weeds* fit for nothing but the fire. *Convert me, O Lord, and I ſhall be converted*; open my eyes, direct my heart and wayes: Draw me after thee, and being converted, ſuffer me not to *return again with the Dog to his vomit.* And foraſmuch, O Lord, as thou haſt appointed the *Night* to refreſh our bodies, I humbly pray thee, to defend me (as well ſleeping as waking) from the ſnares of the *Devil*. *O Lord, into thy hands I commend my Spirit, which thou* haſt redeemed (by thy precious death and paſſion.) Suffer it not to *ſleep* in ſin, and in it lye *languiſhing* unto death, and ſo be *buried* in the *grave* of thy *judgements*: but watch over it, I beſeech thee, and *defend it under the ſhadow of thy wings*. Let me not be oppreſſed with unneceſſary *ſleep*; but raiſe me in due time to thy *Service* and *Praiſe*. Thou knoweſt, O Lord, that of my ſelf I have no ſtrength *waking*, much leſs when I *ſleep*: I humbly therefore pray thee, to defend my *Soul*, *Body*, *Goods*, (and all things which thou haſt beſtowed upon me) this *Night*; from all

Cant. 1. 4.

2 Per. 2. 22.

Pſal. 31. 5.

Pſal. 17. 8.

all evil and damage; and so dispose of me, that I be not *troubled* with any *terrours*, *terrified* with any vain *phantasies*, *weakned* by any *sickness*, or *impoverished* with any *casualties* or *crosses*. Keep me, O Lord, from all evil dreams, and unclean thoughts, and compass me with a wall of thy *mercies*, that the *Tempter* approach not to my *Bed*: so that being *preserved* by thy *protection*, and refreshed with *comfortable* rest, I may arise, and offer unto thee my daily bounden *duty* and *service*, even *praise* and thanks to thy most holy *Name*.

Or thus.

O Blessed *Lord Jesus Christ*, to whose inexhaustible bounty we owe all honour and praise, I give thee all possible thanks, that thou hast vouchsafed to keep me this day from all evil, so that none of thy fearful *judgements* (to which I was justly lyable) have fallen upon me; but of thy

thy unſpeakable mercy, thou haſt preſerved me from them, and haſt alſo liberally, and with a bountiful hand, ſupplyed me with the neceſſaries of this life, notwithſtanding my great and manifold ſins committed againſt thee. O Lord, I confeſs, that I have waſted the time (which thou haſt given me for repentance) altogether idlely, vainly, and unprofitably, not ſo much as conſidering, or taking notice, that this *day* might have been the laſt of my *life*, but have added and heaped *up ſin upon ſin*, in thy All-ſeeing ſight, as if I had ſtood in no fear of thee at all, daily renewing (as much as in me lay) thy torments and paſſions: for which I have deſerved, that the Earth ſhould open unto me, and Hell devour me: which, that it is not come to paſs, I aſcribe (with all thankful acknowledgement) to thy infinite mercy and goodneſs. O Lord, I acknowledge, that it is of thy goodneſs alone, that I am thus preſerved from all thy *judgements*, ſeeing that many calamities have befallen divers others, who have leſs deſerved them than my ſelf. That ſome have therefore periſhed by *water*,

ter, some by *fire*, some by *sword*, others by *sudden* and violent *death*, and that I live: That some have been taken *blind*, some *lame*, some *distracted* in their senses: That others have *sustained* much *damage* in their worldly *estate*, and I have *escaped*, and not been *punished* in any of these *kinds*; To what shall I ascribe and attribute the cause? surely to thy *mercy* alone, for which I cannot give unto thee sufficient *thanks*. But, O sweet *Saviour*, as thy *mercy* exceedeth, so do our *necessities* increase; thou canst not want matter for thy *mercy* to work upon, by reason of our inabilities to help our selves: Wherefore, I further *pray* thee, that this night following may be also safe and prosperous unto me, that by a sweet *sleep*, and comfortable *refreshing*, I may be fitted, when I awake, to *serve thee* with a thankful & chearful *heart*. And because, O Lord, that this life hath not one certain hour, I beseech thee to *Enlighten mine eyes, that I sleep not in death*, and grant, that after I have rested quietly, I may, by thy *grace* and *mercy*, arise to serve thee in singleness of heart. *Lighten* (O Saviour)

Psal. 13. 4

our) *my darkneſs*, and mercifully keep me from all dangers of this night. Save me *waking*, and keep me *ſleeping*, that I may *watch* in thee, and *reſt* in peace. There is nothing that more reſembleth our *Life*, than the *Day*; nor the *Grave*, than our *Beds*: O Lord, therefore, when I am laid down, and by *ſleep* made unable to help my ſelf, being like unto a *dead* man, defend me then, by thy power, from the crafts and aſſaults of the *Enemy*, that he do me no harm; ſo that (though my Body *ſleep*) my Soul may *watch* unto thee, and contemplate of the life to come. And grant, that having paſſed the night quietly, I may ariſe as well from the *ſleep* of ſin, as from my natural *ſleep*; and with all alacrity paſs the day following in thy ſervice; and in the end of my pilgrimage (by thy merits) receive the *Crown*, which thou haſt promiſed to thoſe that love thee, in that *day* which no *night* ſhall follow, and in that Heavenly *Kingdom* where thou reigneſt, together with the *Father*, and the *bleſſed Spirit*, world without end.

Evening

Evening Prayer.

Pſ. 141.1. LEt *my prayer, O Lord, be ſet forth in thy ſight, as the Incenſe, and let the lifting up of my hands, be an Evening Sacrifice.*

55.10. *In the Evening, Morning, and at Noon-day, will I pray, and that inſtantly, and thou Lord ſhalt hear my prayer.*

6.1. Bleſſed be thou, O Lord, *Who haſt preſerved me from the Arrow that flyeth by day, and from the Sickneſs that deſtroyeth in the noon-day.*

Eſa.38.1. *Who haſt not cut off my life like a Weaver; nor made an end of me.*

O Lord, I confeſs, that as my dayes have increaſed, ſo hath my ſin multiplied.

Pro.24.16 *The juſt man falleth ſeven times a day:* But I miſerable ſinner, ſeventy times ſeven times.

But I return to thee, O Lord, and

Luc.17.4. repent: *Let not the Sun go down in thy wrath.*

O Lord, whatſoever *good* I have *done* this day, I acknowledge, that thou haſt wrought it in me, and deſire

fire thee graciously to accept of me for it, as thy *Instrument* only.

O Lord, whatsoever *evil* I have *committed* this day, I confess it to be the *work* of mine own hands, and heartily pray thee to pardon it.

O Lord, which givest the *sleep* of health to them that love, and causest those that fear thee, to *sleep confidently*, *Lighten mine eyes, that I sleep not in death.* Psal. 13. 4. *Keep me from the terrours of the night, and from the works of darkness.* Psal. 91. 5.

Lord, though I *sleep*, yet let my heart *watch* to thee; and when I *wake*, let me be present before thee, let my thoughts ascend to thee. Cant. 5.

Grant, that I may always remember, that *the night is no night with thee*, and *that the darkness and light are to thee alike.* Ps. 139. 12

Grant, that I may always meditate upon the long and last *sleep*, the *sleep* of Death, the *Bed* of my *Grave*, and the *Covering of Worms and Dust.* Esa. 14. 19

Let my *sleep* be a cessation from sin, and let me not in my *sleep* do, or think any thing, that may *offend* thee, or *defile* my self.

And grant, that after the *sleep* shall depart

depart from mine eyes, I may remember thee, *search my reines*, and try my heart.

O Lord, I commend my self, and all that (of thy bounty) is mine, to thee. *In thee I put all my trust and confidence.*

Psal. 71. 1.

Thou seest in what dangers we are, what snares the *Devil* layeth for us: I humbly therefore pray thee, to defend me from him.

And grant me so to order and end my life, that I may *sleep* in peace, and take my rest with thee, for the merits of *Jesus Christ*, &c.

Psal. 4. 9. *I will lay me down in peace, and take my rest, for it is thou Lord only that makest me dwell in safety.*

Evening Prayer for a Family.

O Almighty and everlasting God, who hast appointed all times and seasons to succeed in their due course; and hast ordained the *day* for the works of the *day*, and bodily labour;

bour; and the *night* to take our quiet *rest* & refreshing: by whose *providence* and *mercy*, we have been preserved this *day* from all dangers, & have been furnished with all things necessary for this life: we humbly pray and beseech thee, that now, in this time of *night* and *darkness* (wherein we poor and miserable sinners stand in most need of thy help and aid) thou wouldst be pleased, to keep us from all dangers; *spiritual* and *temporal*. O Lord, we confess, that we have not deserved the least of thy favours; nay, if thou shouldst with strict eye examine our actions, how we have spent this *day*, and the rest of our *dayes* past, we should not be able *to stand in thy sight*, much less beg any Psal. 5. 5. further blessings of thee. For (notwithstanding thy manifold and daily favours) we have in all things been rebellious and repugnant to thy blessed *Will*; and obedient and conformable to the command of our Enemies; the *Flesh*, the *World*, and the *Devil*: Insomuch, as we have lost our liberties, and are become servants and slaves unto them. For we have wholly given our selves to serve the pleasures

ſures of the *Fleſh*, in Concupiſcences and other carnal *Acts*: We have hearkned too much to the delights of the *World*, in covetous *deſiring* that which is not our own, in *abuſing* the *Creatures* thereof, which were created for our neceſſary uſe, and not for our wanton and inſatiable deſires: And we are become the ſervants of *Satan*, in not oppoſing and reſiſting his unclean and wicked Tentations. Our ſins are *infinite*, and our iniquities are *numberleſs*, ſo that we cannot, nor are any way able to recount them unto thee. We have *fled* from thee, *ſeeking us*: *neglected* thee, *loving us*: *ſtopped our ears* to thee, *ſpeaking to us*: *turned our backs* to thee, *reaching thy hand* to us: *forgotten thee*, doing good to us: and *deſpiſed thee*, correcting us. Yet, O Lord, we humbly intreat thee, to ſhew thy accuſtomed mercy to us, poor and miſerable ſinners, who in grief and anguiſh of ſoul, confeſs theſe our offences, and earneſtly and bitterly bewail them. Look upon us with the eyes of compaſſion, not for any thing in us, but for the love and reſpect which thou beareſt to thy Son CHRIST JESUS,

in

in whom we verily believe, that thou art fully reconciled unto us, Take away our sins, and the punishment due unto us for them. Let thy wrath be turned from us, and destroy us not together with our manifold transgressions. Lord, thou seest our wickedness, and withall, how, and in whose name, we crave thy mercy. Turn thee, O Lord, from thine anger, which thou mightest justly pour upon us, and be gracious unto us, according to thy wonted goodness, who *abhorrest nothing which thou hast made*. Create also, we beseech thee, in us, new hearts, hearts fit to serve thee, *and write thy Law in them*, with the finger of thy *Holy Spirit*, that all our desires and actions may be conformable to thy blessed *Will*. And now again, O Lord, we desire thy *Majesty*, to take our Souls and Bodies into thy protection this night following: Suffer us not to *sleep* in sin, but watch over us, and defend us *under the shadow of thy wings*: Let not our *sleep* be excessive or immoderate, but raise us again in due time, that after a quiet and moderate *sleep*, we may arise to *serve* and praise thee *joyfully*, *begin*

Jer. 31. 33.

Psal. 17. 8.

and

and *perfect* our works *justly*: *labour* in our vocations *truly*; and *seek* thy Kingdom *earnestly*: that at the last, by thee, with thee, and in thee, we may come unto the same *Kingdom*, by the merits of our Saviour JESUS CHRIST, in whose *Name* and *Prayer* we are bold to call further upon thee, saying, *Our Father*, &c.

Prayers upon the Life and Death of our Saviour Jesus Christ.

O Sweet SAVIOUR, *Who for the love of Mankind, didst vouchsafe to descend from thy Royal Throne, from the bosom of thy Father, into this vale of misery, and to take on thee the form of a sinner, even humane flesh, in the sanctified womb of the most chast and pure Virgin, and be born without impeachment to her Virginity*;

Be pleased of thy great clemency, to make my heart thy habitation, adorn it to that end with all Spiritual Graces, and be daily born in me, by renewing

renewing in my Soul a fervent love to thee, and

Be merciful to me.

O Bleſſed Lord, *Who being God Almighty, didſt not diſdain at thy Birth, to be wrapped in ſwadling clouts, and to be laid in a Manger.*

Grant, that I may be ever in thy ſight a little Infant, in Humility and Lowlineſs of Spirit: take from me all ambitious Thoughts, and

Be merciful to me.

O Gracious Lord, *Who at thy Birth wouldſt be received into this World with the joyful Hymns of bleſſed Angels, and be found to the great delight and admiration of poor Shepheards;*

Give thy Grace unto me thy poor unworthy ſervant, continually to perſevere in thy praiſes: to ſeek thee with the Shepheards affection, by ſeeking, to find thee; and finding thee, alwayes to retain and enjoy thee, and

Be merciful to me.

O Sweet Jeſu, *Who wert pleaſed upon the eight day to be circumciſed, and*

in

in that most tender age of thine, didst begin to shed thy blood, meerly for the love of me and mankind;

Cut off, I intreat thee, all superfluities from my Soul, and take from me all evil thoughts, words, and works, and

Be merciful to me.

O Blessed Christ, *Who (to the unspeakable comfort of me, and all thine Elect) wouldst be called by the saving Name of Jesus;*

Grant, that the memory of this Name may ever cause a reverend respect in me toward thee, and that by it I may be preserved all my life, and at the hour of death, and

Be merciful to me.

O Loving Lord God, *Who wouldst be found by the Wise men which sought thee, with Faith and Devotion; and who) having found thee) fell before thee with Oblations of Gold, Frankincense, and Myrrhe;*

Be pleased, I beseech thee, that I may find thee in Spirit, and worship thee in Spirit and Truth: Offering unto thee the Gold of bright shining

shining Charity, the Incense of pure Devotion, and the Myrrhe of perfect Mortification, and

Be merciful to me.

O Blessed Saviour, *Who to leave Mankind an example of Obedience and Humility; wouldst become subject to the Law, and be brought to the Temple, and there have offered for thee the Oblations of the Poor, and not the rich*;

Give me the Grace of Obedience, to subject my self willingly to my Governours: Suffer not the least thought of pride to reign in me, but quench in me all haughtiness of Spirit, with inordinate love, and conceit of my self; and

Be merciful to me.

O Gracious Lord, *Who whilst thou wert yet young and tender, wert contented to suffer persecution, and flee with thy blessed Mother into Ægypt*;

Grant me such ability by thy grace, whereby I may not only suffer persecution and affliction when it shall please thee, but also persecute and punish all wickedness within my self

before it grow too ſtrong for me, and

Be merciful to me.

O Bleſſed Jeſu, *Who being ſought for by thy bleſſed Mother three dayes, wouldſt be found of her in the Temple;*

Suffer me never to be ſevered from thee, give me ſuch a devotion toward thee, that I may never be weary in ſerving thee, nor ſatisfied with praiſing thee, either in Church, or private Cloſet, and

Be merciful to me.

O Loving Lord, *Who wouldſt enter the River* Jordan, *and there be Baptized by thy Fore-runner* John *the* Baptiſt;

Be pleaſed, that I may be purified in this life by thy merits, and thereby waſhed from all my ſins, and

Be merciful to me.

O Gracious Saviour, *who didſt continue faſting and praying forty dayes and nights together in the Deſert, and after divers Tentations, didſt overcome Satan;*

Grant, that I may chaſtiſe my fleſh, and exerciſe my ſelf in Faſting, Watching,

Watching, Prayer, and other Spiritual Excercises, and subdue all evil Affections, which rebel against the Spirit, and

Be merciful to me,

O Blessed Redeemer, *Who for my sake didst subject thy self to many Sorrows and Necessities, to Heat, Cold, Hunger, Thirst, Weariness, Sweat, Journeys, Persecutions, and Tribulations;*

Strengthen me with the aid of thy Holy Spirit, that I may willingly bear all Adversities, as coming from thy hand, and

Be merciful to me.

O Blessed Lord, *Who, while thou wert upon Earth, didst vouchsafe to comfort the Sons of Men, and heal their Infirmities;*

Repleniſh my heart with all pious Affection, that I may account the miseries of others as mine own, and supply their necessities in whatsoever I may, according to my ability, and

Be merciful to me.

O Gracious Lord, *Who, for thy*

love to Mankind, didſt endure infinite Miſeries, Injuries, Calumnies, Blaſphemies, and Revilings, even of thoſe to whom thou haſt done much good;

Create in me a heart pure and innocent, which may forgive mine Enemies, and love them, rendring good for evil, whereby I may ſhew my ſelf a true follower of thy perfect Charity and Patience, and

Be merciful to me.

O Merciful Saviour, *Who, to abrogate the Ceremonial Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an example of Humility, upon thy knees didſt waſh their feet;*

Grant, that this example may take deep impreſſion in me; give me perfect Humility, true Obedience, and fervent Love, whereby I may love thee ſincerely, and all others unfeignedly, and

Be merciful to me.

O Bleſſed Lord, *Who, of thy great love, didſt inſtitute the bleſſed Sacrament of thy Body and Blood, whereby thou mighteſt continue with us to the end of the World;*

Stir

Stir up in me an earneſt deſire and longing after this holy Sacrament, and grant, that I may ever receive it with a chaſt love, deep affection, and a pure heart, and

Be merciful to me.

O Loving Lord, *Who, when thou wert to leave this World, didſt comfort thy Diſciples, and with ardent and affectionate prayer didſt commend them to the Father, thereby ſhewing what love thou didſt bear to them, and all others who ſhould believe in thee;*

Make my heart ſenſible of this love, and raiſe in me an earneſt affection to thee, that I may be wholly transformed into the love of thee, and

Be merciful to me.

O Merciful Saviour, *Who praying in the Garden, didſt wholly reſign thy ſelf to thy Fathers good pleaſure, deſiring, that not thy will, but his ſhould be wholly done;*

Give me grace, that in all adverſity and tribulation I may flee to thee by prayer, and ever commit my ſelf to thy providence and good pleaſure, and

Be merciful to me.

O Sweet Jesu, *Who didst suffer thy-self to be taken and bound as a Malefactor, neither didst lament nor murmur whilst thou wert shamefully entreated by thy Enemies*,

Give me strength, after thine example, willingly and patiently to endure all adversity and tribulation, which shall at any time befall me; and

Be merciful unto me.

O Blessed Saviour, *Who wouldst be forsaken of thine own Disciples in the midst of thy troubles and afflictions*;

Pardon me, thy fugitive servant, and receive me into thy favour: Suffer me not to wander from thee any more, But give me such constancy and perseverance, that I may continue in thy service to the end of my dayes, and

Be merciful to me.

O Merciful Jesu, *Who, standing in the presence of the High Priest, didst patiently endure a cruel blow*;

Mortifie in me all angry affections, that I be not disquieted when I am injured, nor think of revenge, but

but for thy ſake may bear all things patiently, rendring good for evil, and

Be merciful to me.

O Gracious Redeemer, *Who in the night of thy Paſſion, wouldſt be mocked, derided, and in any wayes be deſpightfully handled;*

Help mine infirmities, lend me aid, that I faint not under Tentations or Tribulations, but give me grace to be thankful to thee for them, and

Be merciful to me.

O Bleſſed Lord, *Who wouldſt not reply to the unjuſt Accuſations of thine Enemies, but mildly with a deaf ear wouldſt let them paſs;*

Grant, that no Slanders may move me to impatience, but that by thine example I may patiently overcome all that any way defame or injure me, and

Be merciful to me.

O Loving Saviour, *Who being denied by thy Apoſtle St. Peter, didſt look on him with the eye of compaſſion, and cauſe him to bewail his offence with bitter tears;*

Look also on me miserable sinner, with the same gracious and moving aspect, that I may wash away my sins with the tears of repentance, and never deny thee my Lord and Saviour by word or deed, and

Be merciful to me.

O Sweet Jesu, *Who being stripped, wouldst be bound to a Pillar, and scourged, whereby thy blessed body was torn and wounded*;

Heal my wounds by thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of thy Fatherly Visitation, and

Be merciful to me.

O Gracious Lord, *Who, after so many wounds received, and so much precious blood shed, wert mocked, and crowned with a Crown of thorns*;

Grant, that the remembrance thereof may be imprinted in my heart, and that I may love thee for thy exceeding Charity, and wholly think of thee, wholly contemplate on thy bitter pains, and

Be merciful to me.

O Bountiful Jesu, *Who wert pleased with great pain, labour, and weariness, to carry thine own Cross to Mount* Calvary, *and there to comfort the lamenting Women, exhorting them to weep not for thee, but themselves, and Children*;

Give me grace, with a chearful mind, to bear any cross thou shalt lay upon me, and to bewail with tears my sinful life past, and

Be merciful to me.

O Merciful Redeemer, *Who didst suffer thy sacred hands and feet to be pierced with nails, and fastned to the Cross, and there didst with great effusion of blood suffer unexpressable torments*;

Grant, that I may alwayes with a faithful and thankful heart, bear in mind thy exceeding great love, who wouldst endure so great and grievous things for me. Purge and wash my Soul with those streams of thy most precious blood, from all uncleanness, and offer them to the Father for a full and plenary satisfaction of all my transgressions, and

Be merciful to me,

O Blessed Lord, *Who, in thy bitter pains, didst intercede with the Father for thine Enemies which crucified thee, saying, Father forgive them, for they know not what they do;*

Give me grace, that, according to thy Precept and Practice, I may love mine Ememies, pray for them, and do good to those which do evil unto me, and

Be merciful to me.

O Gracious Lord, *Who, being crucified between two Thieves, didst promise to the one of them, confessing thee, the fruition of Paradise;*

Look upon me with the eyes of pitty, wherewith thou beheldest that good Thief, and grant, I may live so, that at the end of my dayes, I may be found worthy to hear that joyful speech, *This day thou shalt be with me in Paradise*, and

Be merciful to me.

O Sweet Jesu, *Who, for the grievousness of torments, and exceeding loss of blood, didst faint, and cry, I thirst; and wert pleased to drink Gall and Vinegar;*

Let

Let the remembrance of this Cup extinguish in me all inordinate riot and excess. Give me the Vertue of Sobriety, that all inordinate passions being quenched in me, I may wholly thirst after thee, and

Be merciful to me.

O Loving Lord, *Who, when thou wert so pleased, didst call for death, and bending thy head, didst commend thy Spirit into the hands of thy Father*;

Grant, that the uncertainty of my death may be ever in my thoughts, and that I may be ever willing and ready to leave this transitory life when it shall seem good to thee, to whose blessed protection I commend my Soul, praying thee to

Be merciful to me.

O Blessed Saviour, *Who, with great sorrow of thy friends, wert taken down from the Cross, & laid in the Sepulcher*,

Bury with thee all my evil desires, that I may seem dead to those things which displease thee, and be wholly delighted in thee my Redeemer, and

Be merciful to me.

O Glorious Lord, *Who, after three dayes, having overcome and triumphed over Death and Satan, didſt riſe again out of the Grave, and viſit thy Diſciples and Friends;*

Revive me from the death of ſin, cauſe me to walk in newneſs of life, and to ſeek after Heavenly things, that when thou comeſt again, I may appear with thee in Glory, and

Be merciful to me.

O Merciful Saviour, *Who, forty dayes after thy Reſurrection, didſt glorioufly and triumphantly aſcend into Heaven, in the ſight of thy Diſciples;*

Let it pleaſe thy goodneſs, to infuſe a longing deſire and love of thee into my Soul, that it may be elevated in affection to thee, and ſeek thoſe things which are above, and

Be merciful to me.

O Gracious Lord, *Who (according to thy Promiſe before thy Aſcenſion) didſt ſend thy Spirit upon thy Diſciples, and other thy Elect Servants;*

Purifie

Purifie (I beseech thee) my heart, that the same Spirit finding my Soul pure and clean, may make his abode in it, and adorn it with his manifold graces, and

Be merciful to me.

O Blessed Saviour, *Who, when thou shalt at the last day come to judge the quick and dead, wilt render to every one according to his works, either reward, or punishment;*

Give me grace, so to pass this Earthly Pilgrimage, according to thy Holy Will, that at that Day I may be (through thy merits) thought worthy to be received into thy Heavenly Mansion, there to praise and bless thee with the Holy Company of blessed Saints and Angels for evermore, and

Be merciful to me.

Amen.

Prayers for ſeveral Perſons.

For a Married Man.

O Gracious *Father*, Maker and Preſerver of *Heaven* and *Earth*, who in the beginning didſt inſtitute *Matrimony*, foretelling the myſtical union of the *Church*, with our Saviour *Chriſt*: Who alſo, in the time of his being upon Earth, did honour *Marriage* with his *firſt Miracle*: And haſt appointed it alſo for a *means* whereby *Mankind is propagated*, for a *remedy* to avoid *unlawful Luſt*, and for the *mutual Comfort* and Conſolation of thy *Children*: I humbly intreat thee, to give me the aſſiſtance of thy Divine *Grace*, that I may live according to thy Commandements, with my Wife, whom thou haſt given for my *help* and comfort, in this World. Mortifie in me all unclean, diſhoneſt, and fleſhly Luſts, let not the heat of unlawful Concupiſcence take hold of me, but make me to be fully

John 2.

Gen. 2.

fully pleased, and satisfied with her love, and to love her, as *Christ* loved his *Church*, to cherish and comfort her as mine own *body*, and to have as great a care of her health, as of mine own. Grant, that we may live in *peace*, without *debate*; in *unity*, without *discord*; like the members of one *body*, equally desirous to praise thy holy *Name*. And as thou hast (O Lord) bestowed many Children upon us, give us discreet hearts, and understanding minds, to bring them up in thy *Faith* and *Fear*, in a religious, honest, and civil manner. Give them obedient hearts to thee, and to thy Commandements, and to all that thou requirest of them, to be performed in *duty*, towards us their *Parents*: Keep them from those which are ready to seduce them, and so lead them in thy *Faith*, *Fear*, and *Knowledge*, that they prove not a *curse*, but a *blessing* unto us; and thereby attain to that *blessing* which thou hast promised to those which *honour* and *obey* their *Parents*. Grant likewise, O Lord, that I may guide and instruct the Family which is under me, in thy *fear*, and in honest and careful manner

ner provide as well for their *bodies*, as their *souls*. And give them the like *Grace*. O Lord, to perform their *duties*, in fear and obedience, not as
Eph. 6. 6. *eye-servers*, but in simplicity of heart,
Col. 3. 22. as in thy *sight*. And give us (O Lord) a competency of Estate, to maintain our Selves, Children, and Family, according to that Rank or Calling, wherein thou of thy goodness hast placed us, without excess, riot, or vain-glory; and in singleness and pureness of heart, with all humility, relying upon thy blessed will, who knowest better than we our selves what is needful for us. To thee be all *Honour* and *Glory*, now, and for ever.

For a Married Woman.

O Merciful and Loving Lord God, who in the beginning, for the propagation of Mankind, didst
Gen. 2. 22. take *Eve out of the side of Adam*, and gave her to him *as an helper*. I give thee

thee *humble* thanks, that thou haſt vouchſafed to call me to the honourable eſtate of *Matrimony*. Give me grace, O Lord, that I may lead a life worthy thereof, that I may love my *Husband* with a pure and chaſt love, acknowledge him for my *Head*, and truly reverence and *obey him*, in all good things; that thereby I may pleaſe him, and live quietly with him. Grant, that I be not carried away with the vain faſhions of this *World*, but may put on ſuch habits as ſhall be agreeable and ſuitable with the eſtate of my *Husband*, and may become a modeſt *Woman* to wear. Help me, O Lord, that I may, under him, prudently, and diſcreetly guide, and govern his *Houſhold* and *Family*; and carefully look that nothing be either careleſly loſt, or wickedly committed in my Houſe. Fit me with thoſe good *Graces*, which the Wiſe Man deſcribed in *a Good Woman*; and Saint *Peter*, *in Holy and Sanctified Matrons*. Give me ſuch care concerning the Education of my *Children*, as belongeth to my part; that I may live, to ſee them proſper *in this life*, and afterwards we may all be received to thy

Pro. 31. 1 Pet. 3.

thy Eternal *Kingdom*, through *Jesus Christ*, &c.

For a Child.

O Almighty Lord God, to whom the *Obedience* of *Children* to their *Parents* is most acceptable, and all *Disobedience* most displeasing; who
Exod. 20. hast promised a *Blessing* to the *Dutiful*, and threatned a *Curse* to the *Disobedient* Children. I beseech thee, to put away from me the detestable Sin of *Disobedience*, and Rebellion against my *Parents*; and give me grace to observe them with all kind of *Duty*: to *obey* them in all their just Commands: and to be *ayding* and helpful to them at all time of their need. Give me grace; to bear all their reproofs and errours patiently, and not to grieve them, by stubborn and evil courses. Let me not be so far deprived of thy *Grace*, that I scoff or deride them, though by age, or infirmity, they shall fail in their *Judgement*

or

or Reaſon: but cauſe me to *ſupply* their wants, leſt that I having plenty, and (they being in any need or diſtreſs) I not ſupplying it, or not ſuccouring them, their lives, to whom I owe mine, may be in danger to be ſhortned. Lord, forgive all the Offences which I have heretofore committed againſt them. Increaſe the number of their dayes: keep them ſafe in body and mind: let them ſee their *Childrens Children*, to their Comfort, and thy Glory. Let them govern us, and the reſt of their Family, with wholeſome *Diſcipline*, and good *Example*: that at the laſt, they may, in their due time, depart this life in *peace*, and come to thy Kingdom *unſpotted*, through *Jeſus Chriſt*. Pſ. 128.6.

For a Woman with Child.

O Bleſſed Lord God, who, for the *Offence of the firſt Woman*, didſt denounce, and impoſe an inevitable Curſe upon all her poſterity; namely, Gen. 3.16.

namely, that they ſhould *conceive in ſin*, and be *ſubject* to many grievous *pains*, and ſhould *bring forth* their Children *with great danger*. Aſſwage, I beſeech thee, of thy goodneſs, the *ſharpneſs* of that *Decree*, and preſerve me, that I may overcome and eſcape this great *danger*, and be delivered of the *fruit of my body*, without peril of death; and that it may ſafely be brought to the *Sacred Font of Baptiſm*, and be *regenerated* and ingrafted into the myſtical *Body* of *Chriſt*, and made partaker of his *Death* and *Paſſion*. And as thou haſt of thy bounty given *bodily* life to it, and me: ſo grant us both life *ſpiritual*: and ſo ſanctifie our *Bodies* and *Souls* here, that hereafter we may live among thy bleſſed *Saints* for ever, in the life to come.

For a Young Man, or Maid.

O Lord, foraſmuch as I am (at theſe years) in the heat of the *fleſh*, and in the moſt dangerous time of

of *my life*, I beseech thee, take not thy *Mercy* and Fatherly *Providence* from me: but, by how much the greater danger of *Tentations* I am in, with so much the more *care* let thy Grace *preserve* me, lest happily I become *a Prey to mine Enemies*, who go about to load me with so many *sins*, that if they prevail, I shall never of my self get from under the *burthen* of them. But, O merciful *Father*, (distrusting in mine own strength) I betake my self wholly to thy *protection*; and desire thee, both now and ever, to keep me. Let me not get that habit of *sinning* in my *younger* years, that I be forced in my *age* (if I be not stifled before in my Offences) to bewail the sins of my *youth*, and to say with *David*, *Remember not, O Lord, the sins of my youth*: But rather accustome me, from this time forward, to all goodness, that I may daily more and more profit therein: And that (serving thee with a pure heart now) I may in mine *age* say with good King *Ezechias*, *O Lord, remember, I beseech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good in thy sight.*

Ps. 124. 6.

Psal. 25. 6

Esa. 38. 3.

sight. Most loving *Father*, who takest care of all men, I commend unto thee my *Soul*, as a *Child*, that can of himself do nothing: Defend me, I pray thee, from all mine Enemies *spiritual* and *temporal*; keep my *Body* and *Soul* pure, chast, and undefiled; that I offend not, either in obscene *speech*, impure *thought*, or unclean *act*. My Chastity is a more precious *Jewel* than I can keep, without thy help: I therefore beseech thee, (who hast pronounced a blessing to the *pure heart*) to keep my heart pure; be thou my guide and preserver, lest in the heat of Concupiscence, I forget thee. Give me grace, O Lord, to serve and obey my *Parents*, and those to whose Government I am committed, and that, in all humility. And grant, that if thou shalt be pleased to call me to the honourable estate of *Wedlock*, I may be matched with one, with whom I may serve thee in peace and holiness all the dayes of my life, and at the last rest with thee in thy Heavenly Kingdom, through *Jesus Christ our Lord.*

For

For a Servant.

BLeſſed Lord and Saviour *Jeſus Chriſt*, who when thou wert the *Son of God*, and Lord of all the World, didſt *take upon thee the form of a Servant*, that by thy *obedience* thou mighteſt work the *ſalvation* of all people *as well bond as free*: I pray thee, that, ſince thou haſt been pleaſed to call me to the ſtate of a *Servant*, thou wouldſt give me an humble and obedient heart, and make me contented with this condition of life, as alotted to me by thy *providence*. Grant, that I may with gentleneſs of *ſpirit*, and ſingleneſs of *heart*, and willingneſs of *mind*, ſerve thoſe under whom I am placed: and that I may not either *murmure* againſt them, or *envy* thoſe that are ſeated in a higher eſtate: that I may obey them, in all their honeſt commands, in all fear and true reſpect, not with *Eye-ſervice, as Men-pleaſers*, but with all my heart, and the rather, becauſe thy commandement bindeth me ſo to doe. Grant, that ſerving them diligently, faithfully and carefully, Philip. 7. Col. 3. 22.

ly, I may avoid their displeasure, and obtain thy favour and blessing, and at the end of my dayes, come to that blessed place, where *Thou*, with the *Father* and blessed *Spirit*, dost raign world without end.

Before a Journey.

Joh. 14. 6. ALmighty and everlasting God, who art the *Way*, the *Life*, and the *Truth*, behold, I beseech thee, to how many dangers of the *World*, *Flesh*, and *Devil*, I am subject, so that without thy aid, I cannot safely pass through this Vale of Misery. Lead, guide, and direct me therefore (O Lord) in the high and right *way*, *whither I would go*, that I turn neither to the right hand, or the left, nor become a Prey to mine Enemies. O Lord, thou hast a general care over thy Creatures, I therefore (in this my *Journey*) commend unto thee my *Soul* and *Body*: Defend me from all perils, I beseech thee. O Lord,

Gen. 28. 20.

which didst send thy *Angel*, *as a Companion*, or *Fellow-Traveller*, with *the Son of Tobias*, and didst preserve *Abraham*, and all other thy *Servants*, in their *travels*; vouchsafe thy blessed *Angel*, to guide, and conduct me. Be thou my *comfort* in the way, and a *defence* in all dangers. Prosper the business which I go about, and make this enterprise successful to me. And grant, that my affairs being dispatched, I may return home safe in body and mind. Preserve (in my absence) my Family, and all I possess: that I being returned in safety, and they securely preserved, we may altogether give thanks to thy glorious *Name*, through *Jesus*, &c. Tob. 5.

After a Journey.

I Give thee thanks, *O gracious Lord*, for thy great *mercies* to me all the dayes of my Life. Thou art he, which *created* me, and thou art

alſo he, that preſerveſt that which thou haſt *created*. How often, O Lord, haſt thou turned thine *eyes* from my *ſins*, and made as though thou didſt not *ſee* them? How often (and that juſtly) mighteſt thou have withheld thy *hand* of *preſervation* from me? And yet thy *patience* hath been ſo great towards me, that thou haſt ſuffered no harm to befall me. And as I owe thee many *thanks* for thy former *preſervations*, ſo now I am further *obliged* to thee, in that thou haſt at this time not only *guided* me to the place whither I intended to *go*, but haſt alſo brought me *back* in *ſafety*, and in my *abſence* haſt *preſerved* all things unto me. Good *Lord*, give me *grace*, to be alwayes *mindful* of theſe, and all other thy *benefits* to me, and to be truly *thankful* to thee for them. And grant, that as by thy *mercy* I have well ended my affairs *abroad*, and am ſafely returned to this Temporal *Habitation*, ſo my *Spirit* (after this *Pilgrimage*) may return to thy Heavenly *Manſion*, and there abide with thee for ever: and that, even for the merits of our only Lord and Saviour *Jeſus Chriſt*, *Amen*.

Interceſſion.

Intercession.

IN *which we are to pray,*
For all *Mankind,*

For the conversion of { *Jews,* / *Turks,* / *Heathen,* } to the Truth.

For all *Christians.*

That they may be *strengthned*, that *stand.*

That they may be *converted*, that are in *errour.*

For *the Churches throughout the World*, that they may be united in *Religion.*

For *our Church*, that whatsoever is *amiss* in it may be *amended.*

For the *Kings Majesty*, and his prosperity.

For all *Kingdoms Christian.*

For *Ours*, and each part of it, that it may *flourish* in *peace.*

For the *Clergy*:

That they may { *Teach* / *Live* } well.

For Wisdom, in the *Council.*
Integrity, in the *Judges.*
Strength, in our *Armies.*
Discretion, in the *Magistrates.*
Obedience, in the *People.*
For the *prosperity*, and good success,
Of *Merchants.*
Husbandmen.
Artificers.
Tradesmen
And that they may live *carefully* and *honestly* in their *vocations.*

For the prosperous *Education* of *Youth*, either in
Universities,
Schools, or
Other parts of the Kingdom.
For our *Parents*, *Kindred*, *Friends*, *Neighbours*, and *Benefactors.*

For *those* of whom we have the charge committed to us, either in
Church,
Common-Wealth, or
Families.

For our *Enemies*, especially those that hate us without cause, that *God* would *convert* them.

For *those* that commend themselves to our *prayers*: and those whose affairs and troubles will not suffer them to *pray* as they ought.

For

For *those* who are in affliction of *body* or *mind*.

Who are in *danger*, or *want*; in *Prison*, or *condemned to Death*.

For those that *Excell*
In *qualities* of the *mind*,
Strength of *body*,
Abundance of *wealth*,
That they *exalt* not themselves above their *brethren*.

For *those* who undertake any notable *Action*, which may redound
To the *Glory of God*.
The *Peace of the Church*.
The *Honour of the Kingdom*.

Deprecation.

O *Lord, rebuke me not in thy wrath.* Psal. 38. 1
Cast me not off for ever. 44. 23.
Cast me not away from thy presence. 51 11.
Hide not thy face from me. 69. 18.
With-hold not thy mercy from me. 40. 14.
Forsake me not, O Lord. 38. 21.
Put me not to shame. 119. 31.

Pſal. 39. *Turn away reproach from me.*
25. 2. *Let not mine Enemies triumph over me.*
27. 12. *Deliver me not over to their will.*
64. 1. *Preſerve my life from them.*

Deliver me, O Lord,

Eph. 4. 19. From *hardneſs of heart, to impenitence.*
Act. 28. 27 *Groſſneſs of heart.*

Pro. 7. 13. *Impudence* } *of countenance.*
Eſa. 48. 4. *Hardneſs* }

Tit. 1. 16. From *a ſeared conſcience.*
1 Joh. 5. 16 *A reprobate mind.*
Sin unto death,
Mat. 12. Viz. *Againſt the Holy Ghoſt.*
32. From *all ſuperfluity of naughtineſs.*
Ja. 1. 21. *The weight of ſin.*
Heb. 12 1.
1 Joh. 2. 16 *The luſts of the fleſh, and eyes, and pride of life.*
All wicked and vain deſires.
Hurtful and unclean thoughts.
Mat. 6. 2. *Deſire of vain-glory.*
Ecclus. 51 From *a deceitful tongue.*
5. *Unpure lips.*
Hands ſtretched out to covetouſneſs.
Feet ſwift to evil.

Eyes } *open to* { *Toyes.*
Ears } { *Vanity.*

From *blindneſs of heart.*
Inconſtancy of mind.
Scurrility of ſpeech.
Intemperance of the belly.
From *deſire of riches.*
Reproach of my neighbours.
Contempt of the poor.
Oppreſſion of the weak.
Rancor of mind.

Root out of me, O Lord.
Prophaneneſs and *Superſtition.*
Pride and *Undecency.*
Anger and *Contention.*
Swearing and *Curſing.*
Paſſion and *Corruption.*
Fraud and *Rapine.*
Lying and *Slander.*
Envy and *Malice.*

Take from me *the Sin of Gluttony,*
Give to me *the Vertue of Abſtinence.*
Take from me *the Spirit of Uncleanneſs,*
Give to me *the Love of Chaſtity.*

Take from me *the Deſire of the World,*
Give to me *Content of Mind.*
Take from me *the Heat of Anger,*
Give to me *the Spirit of Meekneſs.*
Take from me *the Care of this Life,*
Give to me *thy SPIRITUAL Joy.*
Take from me *Haughtineſs of Mind,*
Give to me *Compunction of Heart.*

Deliver me, O Lord,
From *all evil and miſchief.*
All noyſome Diſeaſes.
All things hurtful to

My { *Soul.* / *Health.* / *Eſtate.* / *Quiet.*

From all { *Scandal.* / *Grief.* / *Infamy.*

From all Enemies, { *Secret,* / *Open,* / *Crafty,* / *Potent.*

From

From { *Sudden* / *Violent* } Death.

In all my *Prayers*, and *Petitions*.
Distresses, and *Dangers*.
Infirmities, and *Need*.
Tentations, and *Tribulations*.
Good Lord, deliver me,
and help me.

From the *Terrors of Hell*.
Eternal Damnation.
The angry Countenance of the Judge. Apo. 6. 6.

The fearful Sentence. Mat. 25.
Depart from me into Utter Darkness. 41. 8. 12.
The Chains of Everlasting Darkness. Jude 6.
The *Lake of Fire and Brimstone*. Apo. 20.
The *Smoke of the Torment which ascends for ever*. 10. 14. 11.
Good Lord, of thy great mercy, deliver me.

In Affliction.

MOst merciful *Redeemer*; always loving to us, whether thou ſendeſt us heavineſs, or joy, for thy *mercy* is great, whilſt by outward *afflictions* (as by *bitter pills*) thou cureſt the *inward* diſeaſed man, and by *temporary troubles*, thou prepareſt us, and maketh us fit for *joyes eternal*. Grant, *O ſweet Saviour*, that I may *drink of this Cup* of adverſity, and all others, as reached to me by thy *hand*. Thou knoweſt, O Lord, that they are *bitter* to fleſh and blood; yet withall I know, that thou didſt *endure* far greater things for me, and that I have *deſerved* to ſuffer much more, than thou haſt laid upon me. O Lord, thou knoweſt alſo the *weakneſs* and frailty of mans nature, and therefore I do aſſuredly believe, that thou (*the good* Luc. 10. 33 *Samaritan*) wilt not only *cleanſe the wounds* of my ſins, with the ſharp *wine* of thy *juſtice*, but wilt alſo add the *oyl* of thy *mercy*, and comfort, whereby I may be ſtrengthned again. If thou thinkeſt not yet ſufficient, or that enough,

enough, which thou haſt laid upon me, yet add *patience*, I beſeech thee, to my further *grief*: and grant, that that theſe thy *puniſhments* may provoke me to true *repentance*, whereby I may (by thy merits) obtain *remiſſion* of my *ſins*. But (if thy *Fatherly* Clemency ſhall be contented with this gentle and mild *chaſtiſement*) take off thy *corrections*, and heavy hand from me: that ſo I may for both thy *mercies* to me, praiſe thy holy *Name*: as well, that thou haſt ſo *gently dealt* with me, in amending me ſo unprofitable *a Servant*, as, that thou haſt in time *taken* off the bitterneſs of *affliction*, and not utterly confounded me: in the firſt, of thy works of *mercy*, reſpecting my *neceſſity*; and in the laſt, not forgetting my *infirmity*. To thee, O Saviour, with the *Father*, and *Holy Spirit*, be all Praiſe, Laud, and Glory, now, and evermore; *Amen*.

In time of Peſtilence.

O Lord God, who rejecteſt none, that, *truſting* in thy *goodneſs*, and *believing* in thy *promiſes*, come to thee for ſuccour and help. Behold, we beſeech thee, with the eyes of *compaſſion* and *mercy*, thy poor, ſinful, and miſerable people; who now are much *afflicted* and viſited with the *Plague* of *Peſtilence*, with the *ſcourge* of thine angry *hand*. Our *ſtreets* are full of *grief*, and our *houſes* are filled with *heavineſs*, and all our *joy* is turned into *mourning*, by reaſon of thy *heavy wrath*, and *hot diſpleaſure*, which now is gone out, to deſtroy and conſume us *from the face of the Earth*. We confeſs, O Lord, it is but juſt, that all thy *Creatures* ſhould rebell againſt Man, and oppoſe themſelves againſt him, who hath ſo deſperately rebelled againſt thee, his *Creator*: For they are all obedient to thee, only *Man*, ſinful and wretched *Man*, is continually ſtubborn and rebellious, *daily* abuſing thy *Bleſſings*, and *hourly* tranſgreſſing thy *Commandments*, not

leaving

leaving his *evil wayes* for fear of thy *threats*, nor being allured to *goodneſs* with the hope of thy *promiſes*. We daily hear by thy *Meſſengers*, and read in thy *Sacred Word*, what thou haſt threatned of old to thy rebellious *people*, and in them, to us: How, that if they kept not thy Commandements, *Thou wouldſt ſend upon them the Sword, to avenge the quarrel of thy Covenant*, Levit. 26. *and when they ſhould be gathered in their* 25. *Cities, thou wouldſt ſend the Peſtilence* Jer. 4. 12. *among them*, and they ſhould be delivered into the hands of the Enemy: And yet they have hitherto been ſo *ſenſeleſs* thereof, that we *fear* not to *add ſin to ſin*, and to *multiply* iniquity upon iniquity. And now, *O Lord*, we *reap* the juſt *reward* of our *impiety*. and *feel* (too ſoon) that we are juſtly *plagued* for our *diſobedience*. *O Lord*, we confeſs, that thy *Judgements are juſt*, Pſ. 19. 9. and withall humbly acknowledge our *miſdeeds*, and heartily repent us of them, and earneſtly beg and crave, that thou wouldeſt in *mercy* pardon them, and remit the puniſhment, which in *Juſtice* is due unto us for them. O Lord, *In thy juſt anger remember mercy; encline thine ear*, and

and hear, open thine eyes, and behold our deſolations; and upon our repentance and humiliation, remove this thy *puniſhment*: which in thy *diſpleaſure*, thou haſt begun to inflict upon us. *Command thy deſtroying Angel to ſpare us*, and not to *ſtrike* us to utter *deſolation*. Be merciful unto us, who are every hour in *danger* of thy *Judgements*, Take away the *unwholeſomeneſs* of the *air*, and purifie our *dwellings* unto *health* and *ſafety*. Keep thoſe that are *well*, & releaſe thoſe upon whom thou haſt laid the rod of thy *afflictions*. Thou haſt promiſed, O Lord, *That, if at any time thou ſendeſt the Peſtilence among the People, if that people do humble themſelves, and pray, and ſeek thy preſence, and turn from their wicked wayes; thou wilt hear in Heaven, and be merciful to their ſin, and heal their Land.* We humbly pray thee, O Lord, to make good thy *promiſe*, and eaſe us of our afflictions. For behold, O Lord, *we humble our ſelves under thy mighty hand*; we bewail, and lament our ſinful lives paſt; and humbly beſeech thee, to give us thy *aſſiſting grace*, that we may henceforth order our wayes to pleaſe.

1 Chr. 21. 15. Ezech. 9.

2 Chro. 7. 13, 14.

1 Kings 8.

pleaſe thee, Then ſhall no *Contagion* hurt us, but we ſhall live to *praiſe* Dan. 19 8.
thy Name; and all the World ſhall know, that thou art our God, and *that thy Name is called upon by us*. Hear us, O Lord, and be merciful unto us, even for *Jeſus Chriſts* ſake the *Righteous*: To whom, with *thee*, and the *Bleſſed Spirit*, be aſcribed all honour and praiſe, now, and for ever, *Amen*.

Confeſſion of Faith.

FAith in *general*, is a full aſſent to all things written in the Holy Scriptures, concerning God, his Will, and Works: not for the evidence of them, but even for Gods aſſertion only.

Eſt ſperantium ſubſtantia, cognitio S. *Auguſt.*
eorum quæ non videntur; & tunc eſt fides, quando expectatur in ſpe, quod in re nondum videtur,

Faith is the ſubſtance of things hoped for, and the evidence of things not

Heb. 11.1. not ſeen. And this is Faith indeed, when a man expects that in hope, which in reality is not ſeen.

Si vides non eſt fides.

Faith in *ſpecial*, is a firm aſſent to the Goſpel; the ſum whereof is contained in theſe three Propoſitions.

Joh. 3.16. 1. *That Salvation is to be had by Jeſus Chriſt.*

Acts 4.12. 2. *That there is no other way of Salvation, but by the Name of Jeſus Chriſt.*

3. *That there is no Salvation to be had by Jeſus Chriſt, but upon thoſe terms and conditions which are revealed* Heb. 5. 9. *in the Goſpel.*

Mar. 1.15. *He is the Author of Salvation to thoſe that obey him.*

Bp. Latim. Ser. 4 & 7 coram Rege. *This Faith therefore muſt be uſhered by Repentance, and attended by good works.*

Jam. 2.26. *Faith without works is dead,*

1 Cor. 13. *It muſt not be abſtracted, but concrete with Hope and Charity.*

S. Aug. *Sine Charitate fides poteſt eſſe, ſed non & prodeſſe*; Faith may be without Love, but not to do any good. We may well have Faith in us, it is true, but little good it will do us, except we have Charity alſo.

For

For Saint *Paul* (ſaying, that a man is juſtified by Faith without Works) is not to be underſtood, that though he live ill, we ſhould call him juſt, though he have received the Faith. *Quomodo ergo juſtificabitur homo per fidem ſine operibus, reſponderet tibi Apoſtolus. Propterea hoc tibi dixi ô homo, ne quaſi de operibus tuis præſumere videaris, & merito operum tuorum accepiſſe fidei gratiam. Si fidem quis dicat ſe habere, opera tamen non habeat, numquid poterit fides ſalvare eum?* The Apoſtle will anſwer you, how a man may be juſtified by Faith without Works. And therefore, O Man, whatſoever I have ſaid, it hath been, leſt thou ſhouldſt ſeem to preſume upon thy Works, and by the merit of them, think thou haſt received the grace of Faith. But how can that mans Faith ſave him, which profeſſeth that he hath Faith, and yet hath no Works? S. Aug.

If I had Faith to remove Mountains, and have no Love, I am nothing. 1 Cor. 13. 2.

1. This Faith is the Foundation of Gods Worſhip. No worſhipping of God, till we are perſwaded that there is one to worſhip. *He*

Heb. 11. 6. *He that cometh to God, must believe that he is.*

2. It is the first Duty that God requireth of us.

1 Joh. 3. 23 *This is his Commandement, that we should believe.*

Act. 16. 31 *Believe, and thou shalt be saved,* was the first Rule that Saint *Paul* gave the Keeper of the Prison, upon his Conversion.

The people demanding of our Saviour, *What they should do to work the works of God?* were answered with, *That ye believe:* as being the principal or first Degree to Salvation.

Joh. 6. 29.

S. *Greg.* *Non virtutibus venitur ad fidem, sed per fidem pertingitur ad virtutes.*

We attain not to Faith by Vertue, but Vertue by Faith.

The Particulars of this Faith are contained in the *Apostles Creed*, so called, because,

1, It containeth the sum of the *Apostles Doctrine*, which the Catecumeni were to hold and profess.

2. Or because the *Apostles* delivered it to their Disciples.

S. *Aug. Ser.* 181. *de tempore.* *Symbolum fidei nostræ tali ratione institutum majores nostri dixerunt. Tradunt enim, &c. Ne localitur ab invicem*

vicem discedentes, diversum vel dissonum prædicarent iis qui ad fidem Christi invitabantur: Omnes igitur in unum positi & Spiritu Sancto repleti, breve suæ prædicationis judicium conferendo in unum, quod sentiebat unusquisque, computabat, atq; hac ita credentibus dandam esse regulam instituerunt.

Our fore-Fathers tell us, that the Creed was made and composed by the Apostles at a meeting, before they were to be dispersed. And that, lest when they were separated, they might preach divers and several Doctrines of Faith to those whom they sought to win to the Faith of Christ. And therefore, being all assembled together, and filled with the Holy Ghost, they made a short and summary Collection of what they thought fit to preach, and appointed the same to be delivered to Believers, as a Rule and Foundation of their Faith.

Symbolum breve est verbis, sed magnum est Sacramentis.

And though it be short in words, yet is it great in Sacraments.

It is to be daily repeated and professed.

1. Because it is a mark whereby Christians

Chriſtians are diſtinguiſhed from Infidels.

2. It putteth us in mind of our daily tryal, whether we continue in the Faith or not,

3. It incites us to pray, that we continue and increaſe in it.

4. It puts us in mind of our vow in Baptiſm, to believe in the Trinity.

Lord, *I believe.*
Help thou my unbelief.

In God the Father.

Wherein I conſider, Firſt, His perſonal Relation to his natural Son, and gracious affection to us in him.

1 Heb. 1. 5.

That in Chriſt we are all his Sons by grace and adoption.

Joh. 1. 12. *As many as received him, to them he gave power to become the Sons of God.*

Rom. 8. 16 *The Spirit beareth witneſs with our ſpirit, that we are the Sons of God.*

Gal. 4. 6. *No more a Servant, but a Son,*

Ephe. 1. 5. *Having predeſtinated us unto the adoption of Children by Jeſus Chriſt.*

Almighty.

Secondly, His Saving Power.

That as he is a *Father*, willing to do

do us good, so he is *Omnipatent*, and able to do us good.

Even to your old age I am he, &c. Esa. 46.4.
I will bear, I will carry, and deliver you.

I am the Lord, and none else. 45.6.
He is Lord over all. Ro.10.12.
Upholding all things. Heb. 1.3.
Almighty. Gen.17.1.
Able to subdue all things unto himself. 43.34. 2 Cor. 6. 18. Phil.3.21.

Maker of Heaven and Earth.

Thirdly, His Providence in disposing, preserving, and governing all things.

1. *By the Word of the Lord were the Heavens made.* Gen. 1.2. Psal.33.6.
He laid the Foundations of the Earth. 104.5.
Thou Lord, which hast made Heaven, and Earth, the Sea, and all that in them is. Act.4.24.
I form the Light, and create the Darkness. Esa.45.7.
He layeth the beams of his chambers in the waters. Ps. 104.3.
The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life. Job 33.4.

2. *He*

Job. 38. 41. 2. *He provideth for the Raven his food, &c.*

Pſal. 36. 7. *Thou Lord ſhalt ſave both Man and Beaſt.*

Pſal. 8. *They ſhall be ſatisfied with the plenteouſneſs, &c.*

Mar. 10. 39. *Over Sparrows.*

He careth for us.

1 Pet. 5 7. Act. 17. 28 *In him we live, move, and have our being.*

Sap. 9. 3. 3. *He ordereth the world according to equity.*

Pſal. 67. 4. *He judgeth the folk righteouſly, and governeth the Nations upon the earth.*

Sap. 4. *Thy providence, O Father, governeth all things.*

8t. *He ordereth all things ſweetly.*

In Jeſus.

A Saviour.

2. Mat. 1. 21. *He ſhall ſave his people from their ſins.*

Heb. 7. 25. Joh. 3. 18. *He that beleeveth not in him is condemned.*

Act. 4. 12. *Neither is there Salvation in any other.*

Act. 5. 19. *By the obedience of one ſhall many be made righteous.*

Chriſt.

Chriſt.

Annointed.

With the Oyl of gladneſs above his fellows. Pſal. 45 8. Heb. 1. 9.

The Lord hath annointed me. Eſa. 61. 1.

His onely Son.

Of God the Father.

The only begotten of the Father. Joh. 1. 14

His only begotten Son. Heb. 1. 2

Our Lord. Joh. 3. 16.

In right of { 1 *Creation.* 2 *Redemption.*

1. *By whom he made the World.* Heb. 1. 2.

By him were all things created. Col. 1. 17.

2. *In whom we have redemption,* Eph. 1: 7.

Redeemed with his precious Blood. Col. 1. 14.

Bought with a price. 1 Pet. 1. 19. 1 Co: 6. 20. 7. 23.

Conceived by the Holy Ghoſt.

Without the help of Man, to help the uncleanneſs of our conception.

She was found with Child of the Holy Ghoſt. Mat. 1. 18. 20.

The Holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee. Luc. 1. 35.

Angelo nunciante, & Spiritu adveniente, mox verbum in utero, mox intra verbum Caro. S. Greg.

Upon

Upon the Annuntiation or message of an Angel, and the Overshadowing of the Holy Ghost, the word presently entred into the VVomb, and with the word the flesh.

Born of the Virgin Mary.

Made the Sonne of Man, that we might be the Sonnes of God,

To purge the uncleanness of our birth.

Esa. 7.14. *He did not abhor the Virgins womb.*

Mat. 1.21. *A Virgin shall conceive.*

Luc. 1.30. *She shall bring forth a Son.*

Luc. 2.7. *And she brought forth her first born Son, &c.*

Joh. 1.14. *The word was made flesh.*

Gal. 4.4. *And when the fulness of time was come, God sent forth his Son made of a woman, &c.*

S. Bern. *S. Bernard* saith, That God in the assumption of our nature, made three mixtures, so wonderfull without comparison, that never the like were, or should be to the end of the world. *God* and *Man*; a *Mother* and a *Virgin*; *Faith* and *Mans heart*.

Suffered under Pontius Pilate.

Those things which we should have suffered. That

That we might not suffer them.

He powred out his soul unto death, Esa. 53. 12
&c.

He bare our sins in his own body on the tree. 1 Pet. 2. 24.

He once suffered for sins. 3. 18.

Was Crucified.

To take away the Curse of the Law.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us, as it is written. Gal. 3. 13

Cursed is every one that hangeth on a tree. Deut. 21. 23.

He humbled himself, and became obedient to death, even the death of the Cross. Phil. 2 8.

Dead.

To take away the sharpness and bondage of death.

To satisfie Gods justice for us.

The wages of sin is death. Rom. 6. 23

That he by the grace of God should taste death for every one. Heb. 2. 9.

That through death he might destroy him that had the power of death, that is, the Devil. 14.

And deliver them, who through the fear of death, were all their life time subject to bondage.

1 Cor. 15 55. *O Death, where is thy sting?*

Buried.

To take away the corruption of the grave, that we might be assured of his death.

Mat. 27. 60. *All agree that he was buried in a Sepulcher.*

Mar. 15. 46. Lu. 23. 53. Joh. 19. 40 Act. 13. 29 *They took him from a Tree, and laid him in a Sepulcher.*

Descended into Hell.

Whither we ought to have gone, that we might not go thither at all.

Ps. 16. 11. *Thou wilt not leave my Soul in Hell.*

S. *August. Ep.* 99. *Non immerito creditur*; It is not without cause, that we believe, saith Saint *Augustine*, upon this Article, And Christ, according to his Soul, was in Hell; the Scripture is plain for it, being foretold by the Prophet *David*, and evidently expounded by the *Apostles* Application of (that Ps. 16. 11. Text) *Thou wilt not leave my Soul in* Acts 2. 34. *Hell.* And he concludeth peremptorily with this Question, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* Who therefore but an Infidel will deny that *Christ* was in Hell?

The

The third day he rose again from the dead. 1 Cor. 15. 20.

That he might raise with him our nature, being the first fruits of them which sleep. Mar. 28. 6. Mar. 16. 6. Luc. 24. 4.

He is risen, He is not here. Joh. 20.

Christ being raised from the dead, &c. Rom. 6. 9.

And was raised again for our justification. 4. 25.

By the Trinity.

1. *By the Father*, Acts 2. 24. 3. 15. 4. 10. 5. 30. 10. 40. Ephes. 1. 20. 1 Pet. 1. 21.

2. *By the Son*, Joh. 10. 17, 18. Rom. 14.

3. *By the Spirit*, Rom. 8. 11. 1 Pet. 3. 18.

He ascended into Heaven.

To prepare us a place, whereto we had no right.

To assure us, that our flesh is gone before.

To send us the Holy Spirit.

He was received up into Heaven. Mar. 16. 19.

He was parted from them, and carried up to Heaven. Luk. 24. 51

We have a High Priest, that is passed into the Heavens. Heb. 4. 14.

Eph. 4 10. *He that deſcended is the ſame which aſcended, far above all Heavens.*

Joh. 14.2. *I go to prepare a place for you.*

Heb. 10. 19. *Having boldneſs to enter into the Holieſt by the blood of Jeſus.*

Eph. 2. 6. *And hath raiſed us up together, and made us ſit in Heavenly places together.*

Joh. 14.16 *I will pray the Father, and he ſhall give you another Comforter.*

16. 7. *If I go not away, the Comforter will not come to you; but if I depart, I will ſend him to you.*

He ſitteth at the right hand of the Father.

Inſtantly to intercede for us, to ſhew himſelf head of the Church.

Mar. 16. 9. *And ſate at the right hand of the Father.*

Col. 3.1. *Seek thoſe things which are above, where Chriſt ſitteth at the right hand of the Father.*

Ro. 8.24. *Who is at the right hand of God.*

Heb. 7.25. 9. 24. *He ever liveth to make interceſſion for them, to appear in the preſence of God for us.*

Joh. 14.3. *Where I am, there you may be alſo.*

Eph. 5 23. CHRIST *is Head of the Church.*

He

He set him at his own right hand far above all principalities and powers. Eph. 1, 20

He shall come to judge both the quick and dead.

To receive us with power & glory, even to the consummation of all things. Mat. 24. 30.

I will come near to you in judgement. Mal. 3. 5.

Behold the Lord cometh, &c. Jude 14.

The Father hath committed all judgement to the Son. Joh. 5 22.

Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven. Mat. 26. 64.

He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. Act. 17 31

The dead shall arise first, &c. 1 Thes. 4. 16, 17.

In the Holy Ghost. 3

I consider

An hypostatical power sanctifying from above, quickning to immortality, working powerfully, and invisibly in us. Lu. 12. 12. Joh. 14. 26 16. 13. 1 Cor. 6. 11.

By the illumination of knowledge. Esa. 11. 2.

Infusion of grace. 1 Joh. 2. 27

Regenerating us. Joh. 3. 5. 16. 8.

Reprehending things evil in us. 1 Joh. 2. 27

Teaching us the truth, Joh. 14. 26. Joh. 16, 13 1 Cor. 2. 13.

Gen. 20. 6 *With-holding us from doing evil.*
Rom. 8. 26 *Encouraging us to do good, striving for our good.*
Joh. 14. 16 *Comforting us in our necessities.*
Acts 9. 31. *Adopting us.*
Rom. 8. 15 26 *Helping our infirmities.*
2 Cor. 1. 22 *Sealing to us* } *our inheritance.*
Eph. 1. 13, 14. *Assuring us* }

The Holy Catholique Church.

Which is the mystical Body of the Head *Christ Jesus*, composed of all people of the World, which are called by the Spirit, to the belief of Divine Truth, and Holiness of Conversation.

Holy.

By imitation of Christs Righteousness.

Sanctification of the Holy Ghost.

Of all these Members of his Body, there is a reciprocal participation to the

Communion of Saints.

Joh. 14. 23 6. 55, 56. 1 Joh. 1. 3. 7. *In the union of the Church with Christ.*
Ep. 4. 4. 12. *In the participation of his benefits.*

Forgiveness

Forgiveneſs of ſins. Rom. 8
For the preſent. 1 Cor. 1
To the hope of 30.

The Reſurrection of the Body. Job. 19 25
To be united with the Soul. Joh. 5. 28
6. 40.

And
Life Everlaſting.
hereafter. Lu 20. 16.
Joh. 16 22
And that after this life there ſhall be a life wherein the Church ſhall be glorified, and God by the members there of praiſed for ever. 17. 3.
Apo. 21. 4.

Of which I believe my ſelf to be one.

Lord, I believe. *Help the defects of my Faith.*

1. That I may love thee as a *Father.* 1
Reverence thee as *Almighty.*
Commend my ſelf to thee, as to a *Faithful Creator.*

2. That I may be *mindful* to give thanks to *Thy only Son.* 2
As to the *Purger* of our *Nature*, in his *Conception and Birth.*
As to our *Deliverer*,
In his *Paſſion, Croſs, and Death.*
As to the *Triumpher* over *Hell.*

In his *Descension.*
Over *Death,*
In his *Resurrection.*
As to our *Fore-runner,*
In his *Ascension.*
As to our *Advocate,*
In his *Session.*
As to the *Establisher of our Faith,*
In his *Second Coming.*

That he may be *fashioned* in me.
That I may be made *conformable* to him, *In Works.*
To his Conception, *In Faith.*
To his Nativity, *In Humility.*

That for his *Passions,*

1. I may *sympathize* with him, as with one that suffered for me, and be ready to *suffer* of him, and for him, when it shall be his good *pleasure.*

2. I may have an *Antipathy* with *Sin,* as being the cause of his *Sufferings,* and be

Revenged of
Crucifie
Mortifie
Bury
} Sin in my self.

3. I

3. I may *conform* my self,

1. *To his Descension into Hell.*

By often *descending* thither in *meditation.*

2. To *his Resurrection.*

By *rising* to *newness* of life.

3. To *his Ascension.*

By savouring and seeking those things which are above, and nearer to my Salvation.

4. To *his Judgement.*

By judging my self, lest I be condemned with the world.

That when I am *cold* in *Prayer*, and want any *Spiritual Grace* or Comfort, I may *remember* thy *Session*, and *Intercession.* And when I am *fervent* in any evil *Affection* or *Concupiscence*, I may not forget thy fearful and terrible *Judgement-Seat*, and the sound of the last *Trump.*

That for thy only Son *Christs* sake, I may also receive thy *Unction*, even thy Saving *Grace*, the unspeakable Gift of the *Holy Ghost*, and never *extinguish*, *grieve*, *resist*, or *reproach* it. 3 1 Th. 5. 19 Eph. 4 30 Act. 7. 51. Mat. 12. 5.

That so I may be called into thy *Catholick Church*, where I may be 4.

partaker of the *Persons*, *Actions*, *Prayers*; and *Examples* of *Saints*.

To the assured belief of *Remission of Sins*.

To the hope of *Resurrection*, and *Translation* to *Life Everlasting*.

Luc. 17. 6. Mat. 17. 20. *Lord increase my Faith, as a grain of mustard-seed.*

Not *Dead*, *Temporary*, or *Hypocritical*.

1 Tim. 1. 5 Eph. 3. 11. Jam. 2. 26. But *pure* and *unfeigned*, most *holy*, *lively*, and *working by charity*.

Confession of Faith.

O Almighty, and Eternal Lord God, I poor, unworthy, and wretched sinner, am bold to renew that Covenant of *Faith*, which in my *Baptism*, I made unto thee. I *believe* and *confess*, that all those things which thy most beloved Son *Christ Jesus* did, suffered, and taught, while he was conversant in the *Flesh*, here upon the *Earth*, are most true, and certain. I profess that I *believe* all the

Articles

Articles of the *Apostles Creed*, and the *Holy Gospel* of our Lord and Saviour *Jesus Christ*, which is preached through all the *World*. To this *Faith* I bind my self, and purpose (*Gods* grace assisting me) never to depart from it; and acknowledge, that without believing thus, I cannot be *saved*. I am heartily glad, *O Heavenly Father*) even in my Soul, and give thee all possible thanks, that into this *Faith* I was *baptized*: and doe most humbly pray thee, O Lord, that this *Faith* may not *fail me*, during this life, nor at the hour of death. And if I shall at any time hereafter, either by the *temptation* of the *Devil*, *imperfection* of my *senses*, *pain* of any *disease*, weakness, or any other means speak any thing, in any other manner, than shall be agreeable to this *Faith*, I renounce all such *words*, as none of mine; and desire thee, O Lord, to *forgive* them; and *pray* all those which shall *hear* them, (if any such shall be) to account them as none of mine. This I *protest*, thy *Grace* aiding me. To thee be all honour and praise, from this time forth, for evermore, *Amen*.

Confession

Confession of Gods Glory and Praise.

FOR his Great and wonderfull works.

Gen. 1. *Of Creation.*
Ecclus 43 *Preservation.*
Psal. 145. *Governance.*
Rom. 1. 20 For his *Goodness,*
Joh. 17. 5. *The excellency of his Glory.*
Gen. 14. 18 His *Highness.*
21. 33. His *Eternity,*
Luc. 1. 37. His *Omnipotence.*
Gen. 18. 4. His *Omnipresence.*
Jer. 23. 24. His *Omniscience.*
Psal. 139. *The height of his Wisdom.*
Joh. 21. 17 *His Truth.*
2 Ki. 8. 29. His *Exquisite Justice.*
Ro. 11. 33. His { *Great* / *Plentifull* / *Wonderfull* / *Everlasting.* } *Mercy.*
Pf. 117. 2.
Mat. 24. 35.
Pf. 111. 3.
119. 156.
130. 4.
17. 7.
13. 6. For his *Promise of the Seed.*
Gen. 3. 15 For Performance of that *Promise.*

For sending his only *Sonne* out of his bosome, to work the great work of our *Redemption.*

Luc. 2. 7. In being *born, in pure and humble* manner.

In

In being *conversant* on earth, in *painfull* manner.

In *suffering Death*, in *grievous* manner. Matthew Mark Luke John.

For all that he did or suffered } For us on Earth.

For all his comfortable *Parables* of mercy.

Of the *Two Debtors*. Mat. 18. 23.

Of the *Publican and Pharisee*. Lu. 18 10

Of the *lost Sheep*. Luc. 15. 4.

Of the *lost Groat*. 8.

Of the *Prodigal Son*. Lu. 15. 21.

Of those *that were called at the eleventh hour*. Mat. 20 9.

For his comfortable *sayings* of *Mercy*.

God sent not his Son into the world to condemn it. Joh. 3. 17.

I came not to judge the World, but to save it. 12. 47.

The Son of Man came not to destroy mens lives, but to save them. Luc. 9. 36.

I am not sent to call the righteous, but sinners to repentance. Luc. 5. 32. Mat. 9. 13

The Son of Man came to save, and seek that which was lost. 18. 11. Luc. 19. 10

Come unto me all ye that labour, &c. Mat. 11. 8.

Him that cometh to me, I will in no wise cast out. Joh. 6. 37.

Father

Lu.23.74 *Father, forgive them, &c.*
Luc. 43. *This day shalt thou be with me in Paradise.*

For his *Examples* of Mercy.

Mat. 15. The *Woman of Canaan.*
28. The *Woman of Samaria.*
Joh. 4. The *Woman with the Bloody Issue.*
Luc.8.48. The *Woman taken in Adultery.*
Joh. 8 11. *Mary Magdalen.*
Luc.7 48. *Zacheus.*
19. 5. *The Thief.*
23. 43. *Peter.*
21. 62. *Paul.*
Acts 9. *Sinners contradicting* him.
Heb.12 3. *That would have destroyed* him.
Luc.4 29. *That stoned* him.
Joh. 8.59. *That reviled and blasphemed* him.
10. 31. *That crucified* him.
Mat. 27. *This man receiveth Sinners.*
39.
Lu.23 34.
Act.2.23.
3.15.
19.
Luc.15 2.

For the Holy Spirit.

In the Old Testament.

Gen.1.21. *By moving on the waters.*
By sending it into living creatures.
By inspiring it into man.
By descending on the *Prophets.*

In the New Testament visibly.

In the shape of a Dove at Christs Baptisme.	Mat. 3. 16.
By the gift of Christ to the Apostles.	Joh. 20 22
In the shape of fiery tongues to them.	Acts 2. 3.

Invisibly.

In the Virgins Conception of Christ.	Luc. 1. 15.
Upon the Congregation in prayer.	Act. 4. 31.
Cornelius, and others.	Act. 10 44
The twelve Disciples at Ephesus.	19. 6.
For his *care over us.*	Joh. 14. 26
For the *illumination of our understanding.*	16. 14. Lu. 12. 12. 1 Joh. 1. 27
In *our justification.*	1 Cor. 6. 11
Our Regeneration.	Joh. 3 5.
Governing our actions.	Gal. 5. 22.
Comforting } us in Tentations.	Ps. 43. 10. Acts 2. 4.
Strengthning } us in Tentations.	Rom. 8. 14 Joh. 14. 16 20.
Bearing witness with us, and *assuring us, that we are Gods Children.*	Ephes. 3. 13, 14. Rom. 5. 5.
Reproving us in evil actions.	8. 26.
Assisting us in good works.	Acts. 9. 31
Putting good things into our remembrance.	Rom. 8. 1. Joh. 16. 8.
Interceding for us with groans unutterable.	Rom. 8. 26 Joh. 11. 26 Rom. 6. 10

Mo-

Motives to Repentance.

S. Auguſt. *NE erubeſcat pœnitentiam agere, qui non erubuit pœnitenda committere,*

BLuſh not thou to repent, that wert not aſhamed to commit things worthy to be repented of.

For as much as it is beyond the *compaſs*, and out of the *power of natural man* not to *ſin* at all, but that we *adde dayly ſin to ſin, as a Fountain caſting up her waters*; and that it hath pleaſed *God* (of his *mercy* to mankind) to promiſe *forgiveneſs* to thoſe that ſhall truly and faithfully *repent* them of the ſame. Therefore the *duty* of *Repentance* (of all other parts of *Devotion*) is moſt *neceſſary* for us, ſeeing that by it

Pſ. 69. 27. Jer. 6. 7.

God in *Chriſt Jeſus* is reconciled to us.

His *anger* toward us is *appeaſed*.

We are *reſtored* to his *favour*.

Cer-

Certainly it is a bleſſed *act* to *confeſs* our own wretchedneſs, for whoſoever *humbleth* himſelf, and penitently *bewaileth* his *ſins*, ſhall be heard by *God*, and by him be *delivered* from the *puniſhment* due for them.

A contrite heart ſuffereth no repulſe. Origen.

Repentance *is a bewailing for ſins already committed, and avoiding for the future the ſins for which we grieve: for he that mourns for his ſins, and leaves them not, incurrs the greater puniſhment.* S. Greg.

It conſiſteth not in the often repetition and confeſſion of them, without forſaking them; for that is but a ſimple profeſſion of them, not a repenting for them. S. Auguſt.

But this is true *Repentance*, when thoſe things ſeem *grievous* and *bitter* to our *ſouls*, which in the *act* were *ſweet* and *delightfull*: and when that *ill* which was formerly pleaſing to us, cauſeth a *hearty* and unfeigned *grief* in us, and *provoketh* us to look more carefully to our wayes for the future.

Vera peccati confeſſio eſt ſine intermiſſione temporis pœnitere. Peccati verò pœnitentia eſt, ab eo quod pœnitendum intellexeris diſtitiſſe. S. Hilary.

It

It is a true confession of sin, when we repent without intermission. But that is a true repentance of sin, when we forsake that, which we conceive we had cause to repent for.

And again, *Nullus id quod confessus est, deinceps debet admittere, quia confessio peccati, est professio desinendi.* No man ought to commit again the same sin of which he confessed, because there is no true confession of sin, without a profession to leave the same.

And this is the *fruit* of *Repentance* (as St. *John* the *Baptist* calleth it) to *lament* for *sins past*, and utterly *forsake* them for the *time to come*. Therefore saith one well, *Agere pœnitentiam nihil aliud est, quàm profiteri & affirmare se non ulterius peccaturum.*

To repent truly, is nothing else, but to profess and promise, never to offend again.

Seeing then what *Repentance* is, let us take a *view* how necessary it is, and for what respects.

1. In regard of *Gods* hate to *sin*, and of that *God* whom we offend, who being *infinite*, requireth *infinite* satisfaction.

2. In

2. In regard of our *Selves*: *Homines ſumus ad pœnitentiam nati*: We are Men, and ſubject to fall, and therefore (upon the matter) we are born to repent us of our ſins, that we may prevent Gods *Judgements* in this world, (of all which hath formerly been treated) to eſcape his *Judgement* in the world to come, *Eternal Death.* Tertul.

For as *Men* we ſhall *dye*, and as *Chriſtians* we ſhall give an *account.*

To ſay ſomewhat of this *Death*, for by it we ſhall *paſs* to the other, except *Repentance*, and *Gods mercies* prevent it.

1. *Death* is *Certain*, it will come.

2. It is *Univerſal* or *General*, none ſhall eſcape it.

3. It is *Terrible*, eſpecially to the wicked.

1. *It is appointed for all men to dye.*

S. *Hierome* calleth it, *Irrecuſabilis mortis neceſſitas.*

The neceſſity of dying is not to be avoyded.

S. *Auguſt.* ſaith, That all things in this life are uncertain, but *death*; and *Natus es? certum eſt quia morieris.*

Art

Art thou born? as certain it is thou ſhalt die.

Anaxag. It was the ſaying of the Heathen *Philoſopher*, *Sciebam me genuiſſe mortalem*, I knew I had begotten no other than a mortal man, hearing of his Sons *death*.

This *point*, and the *certainty* of it, is eaſily proved by { *Former ages*, *experience of* { *Our own time*.

The longeſt liver, *Methuſalah*, died; The *Patriarchs*, *Prophets*, &c. *died*, *and were gathered to their Fathers*.

Ge. 49 29
Jud. 2.10.
Ezr. 3.16.

Where are the Princes of the Heathen become, *&c.*

They are vanquiſhed, *and gone down to the grave.*

2. And as it is *certain*, ſo it is *univerſal.*

Job 30 23 *It is the houſe appointed for all the living.*

Pſ. 89.47. *What man is he that liveth and ſhall not ſee death.*

Eccles. 2. 16. *As well the Wiſe man as the Fool.*

Ecclus. 40 11. *All things that are of the Earth ſhall turn to Earth again.*

Gen. 3.19 *Thou art duſt* (ſaith God *to* Adam, and in him to all Mankind) *and to duſt ſhalt return.*

It

It is the Ordinance of the Lord over all flesh. Eccles. 41. 3.

But though it be *certain* in it *self*, yet in respect of the *time* and *manner*, *it is uncertain.*

For which cause our *Saviour* gave his *Disciples* counsel to be *prepared* for it.

Watch, for ye know not the day nor hour. Mat. 24. 13.

Be prepared, for the Son of Man will come at an hour when ye think not, like a thief in the night. Lu. 12. 40.

The *time* of our *departure* is uncertain, whether it shall happen in our *infancy*, *child-hood*, *youth*, or *age*.

All men *live* not while they are *old*, all men *dye* not while they are *young*.

And many times *Death* cometh *unexpectedly*, suddenly, in our greatest *security*.

Dies aderit cum vives manè, vesperi autem non vives.

There will come a day, when thou shalt be alive in the morning, and dead before night.

God hath hid from us the *certainty* of our *end*, lest we should promise to our selves any thing for the *future*.

And

And as the *time*, ſo the *manner* is *uncertain.*

Some *dye* in their *beds*,

Others *periſh* by *fire*, *ſword*, *water*, &c.

We have but *one way* to *enter* into this *world*, *divers* to depart from it.

3. In it *ſelf* it is alſo *terrible.*

Ariſtotle. Cicero. *Omnium terribilium, terribiliſſimum Mors.*

Of all terrible things, Death is moſt dreadful.

Mar. 14. 34. Our Saviour *Chriſt began to be heavy, &c.*

But to *mankind* in divers reſpects it is *terrible.*

All occaſioned by the *Devils* malice.

Either he *bringeth* the parties *dying*,

1. Into *deſpair* and *fear*, for Gods Judgements.
2. Into *ſecurity*, for their own Merits.
3. Into *impatience*, by anguiſh of their ſickneſs.
4. Into *infidelity*, by cauſing a miſtruſt in Gods mercies.
5. Into *worldy cogitations*,

about

about leaving and disposing of their worldly estate. Or,

6. *Vain hope*,

to recover their former health.

Dura mente abesse mors longè creditur, etiam dum sentitur.

To a heart that is hardned, Death is thought to be farthest off, even when it is felt to approach.

The Devil is come down to you, which hath great wrath, knowing that he hath but a short time. Apo. 12. 12.

Thus much for the *temporal* death, the continual *remembrance* whereof is so necessary, as nothing more.

Nemo memoriam mortis habens potest peccare.

He that thinketh continually that he must dye, doth not easily sin.

2. But to speak more properly, *Death* in it self were not *terrible*, nor *evil*, but a *passage* from this *life* to a *better*, *a rest from our labours*, were it not for the *Accompt* which is to be given of our *life* past, and the *Judgement* which *dependeth* on it, and *followeth* it.

For *to fall into the hands of the living God*, (in the worst sense, that is, to hear

hear his heavy *ſentence* pronounced againſt our *ſins*) *is a fearful thing.*

The *thought* of this made the holy man *Job* himſelf to cry, *O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret until thy wrath be paſt.*

Job 14.13

The *terror* of it is ſo *great*, that if we ſeriouſly conſider it, *Our fleſh would ſcarce cleave to our bones.*

Pſ. 102.7.

Quoties diem illum conſidero, toto corpore contremiſco: ſive enim comedo, ſive bibo, ſive aliquid aliud facio, ſemper videtur mihi tuba illa terribilis inſonare in auribus, ſurgite mortui, venite ad judicium.

S. Hier.

As often as I ſeriouſly conſider of the day of death, I tremble all my body over: for whether I eat or drink, or whatſoever elſe I do, me-thinks that terrible Trump ſounds in mine ears, Ariſe ye dead, and come to judgement.

Gods *judgements* are *fearful*, as they are ſometimes *executed* in this *world.*

Our firſt *Parents* (for their ſin) *were expelled Paradiſe.* Deprived of *Original Righteouſneſs.* Made lyable to *Condemnation, and became Children of wrath.*

Gen. 3.

Subject

Subject to divers miseries, and *Labours.*

He spared not the Angels that sinned, but cast them down to Hell, &c. 2 Pet. 2. 4.

How did he sweep away (as it were) *the Sons of Men* from the face of the *Earth* by the *Deluge?* Gen. 7.

How did he destroy *Sodom* and *Gomorrah?*

Did not the *Egyptians* miserably *perish* in the Red *Sea?* Exod. 14.

What Vengeance did he take on the *Israelites* for worshipping the *Golden Calf*, and for murmuring against *Moses?* Num. 16.

The Scriptures are plentiful in this kind.

But yet these *judgements* are not to be paralleled with those after *Death.*

In respect of God,

Omnipotent } Highly *Offended.*
Just }
Wise }
Good } Justly *Punishing.*

In respect of Man,

Weak } Offending his *Creator.*
Sinful } Suffering *just Punish-*
Wretched } *ment.*

3 In respect of the *Sentence* it self, which inflicts a *punishment*; *sensible* for the *pain* and misery felt, and *prejudicious* for the *glory* lost.

1. He being *Omnipotent*, will be able to execute his vengeance on his *Enemies*, neither shall any deliver them from him.

Job 9. 3. *He is mighty in strength, who hath resisted him, and prospered.*

36. 22. *He is exalted by his power, no Law-giver like him.*

In *making Laws* just and holy.

In *exacting* the due execution of them.

In power to punish the breakers of them.

Jer. 5. 20. *Fear ye not me, will ye not tremble at my presence?*

Mat. 10. 28. *Fear him who is able to destroy both body and soul.*

Deut. 32. 41. *If he whet his glittering sword, and his hand take hold on judgement,*

Ps. 130. 3. *Who is able to abide it?*

2 Mac. 6. 26. *Though we be delivered from the judgement of Man, yet we cannot escape the hand of the Almighty.*

His *Courts* are so *high*, so *transcendent*, and his *Judgements* so *definitive*, that no *appeal* lyeth from them.

We

We must rest upon his *doom*, and go no further.

2. Being *Just*, he will punish the *Breakers* of his *Commandements*: For though he be merciful, in abundant measure, to *pardon* the *iniquities* of penitent *transgressors*; yet he is just also to *punish* the *wickedness* of *obstinate Malefactors*.

Multus ad ignoscendum, multus ad ulciscendum. S. Bern.

As he is plentiful in pardon, and forgiveness, so is he as plentiful in revenge.

He hateth sinners, and will repay vengeance to the ungodly. Eccles. 12. 6.

He neither perverteth Judgement, nor subverteth Justice. Job 8. 3.

Nullum bonum irremeratum, nullum malum impunitum.

Quanquam Sera, tamen certa Numinis vindicta.

Lento gradu ad vindictam sui divina procedit ira, & tarditatem supplicii gravitate compensat. Val. Max.

Nemo impunè malus.

There shall no good act go unrewarded, nor any evil unpunished.

For though God be slow, yet he is sure in his revenge.

God ballanceth his ſlow proceeding in anger, with the grievouſneſs of his puniſhment. We know, that a Bow, the farther drawn, ſhoots fartheſt. And this we muſt hold for a firm Maxime and Concluſion, that *Nemo impunè malus.* There ſhall no wicked man eſcape unpuniſhed.

God will neither be made *flexible* by *favour*, nor *corrupt* by *gifts.*

Pro. 11. 4. *Riches profit not in the day of wrath.*

Ecclus. 5. 4. *And therefore ſay not, I have ſinned, what harm hath happened to me?*

4 *For though God be long ſuffering, he will in no wiſe let thee go unpuniſhed.*

5 *Concerning propitiation, be not without fear, to add ſin to ſin.*

6 *And ſay not, His mercy is great, he will be pacified for the multitude of my ſins; for mercy and wrath come from him, and his indignation reſteth upon ſinners.*

We muſt all appear before his Tribunal, and receive according to the thing which every one hath done.

His *Sentence* will be ſo *Juſt*, that though in this *World* we may ſay, *Veniet qui malè judicata rejudicabit dies.*

The day will come, when there will be a re-view of things ill carried.

Yet

Yet in the case between *God* and *Man* then, it will not be not be so.

3. Being *Wise, Omniscient.*

Nothing is *hid* from his all-seeing *eyes.*

He *beholdeth* all our *actions.*

He *is a discerner of the thoughts and intents of the heart.* Heb. 4. 12.

All things are naked and open to his eyes. 13.

He knoweth our thoughts long before, our manifold transgressions, and our mighty sins.

Therefore no hope of *Evasion,* by *hiding* any thing from him.

4. Being *Good,* He will expect our *Thankfulness.*

He hath ever been *gracious* to us; *heaped* many *benefits* on us: And by how much the more beneficial he hath been to us, the longer *expected* our *conversion,* and the *oftner admonished* us: by so much the more *rigorously* will he deal with us for *neglecting* these *benefits.*

Unto whom much is given, of him much shall be required. Lu. 12. 48.

An *accompt* will be exacted of our *Talents* received. Mat. 25.

Every man shall be *rewarded* according to his *works.*

He will exact an *accompt* from us.

How we have uſed the *Body* and *Soul* given unto us,

How we have employed our *Natural Gifts*, *Temporal Bleſſings*, and the reſt, The *ſignes* of his *Goodneſs* to us.

Job 9. 3. And can *we anſwer one for a thouſand.*

Our *Judgement* therefore the *greater* for *abuſing* his *Goodneſs.*

2. Again, If we conſider this *Judgement* in reſpect of the *Parties* lyable to it, we ſhall have greater cauſe to betake our ſelves to a more ſerious conſideration of our *eſtates.*

1. In regard of the *Nature* and *condition* of *Man.*

Job. 14 2. *A flower.*

Pſ. 89 47. *Of ſhort* continuance.

13. 25. *A leaf.*

Job 13. 25. *Dry ſtubble.*

7. 7. *His ſubſtance* but duſt.

14. 2. *His life but a wind, a ſhadow of no continuance.*

Formatus de terra.

Conceptus in culpa.

Natus ad pœnam.

Made of earth.

Conceived

Conceived in ſin.
Born to ſuffer puniſhment.
In regard that he is *ſinful and wretched.* 2, 3.
Compoſed of *v. n'ty.*
Every man living altogether vanity. Pſ. 63. 4.
Lighter than vanity.
Shaped in *wickedneſs.*
Conceived in ſin. Pſ. 51. 5.
Born in uncleanneſs. Job. 14.
A child of wrath. Eph. 2. 3.
A veſſel of perdition, diſhonour. Eſa. 64. 6.
Unclean like a filthy clout. Job 15. 16.
Drinking iniquity like water. 53. 6.
All have erred.
Agunt mala quæ non licent, vana quæ non expediunt.
Faciles ad ſeducendum. S. Bern.
Debiles ad operandum.
Fragiles ad reſiſtendum.
They do evil, which is unlawful, and are vain, which is not meet,
Eaſie to deceive,
Weak to work,
Frail to reſiſt.
So that our *entrance* into the world is *miſerable.*
Converſation in it *Culpable.*
Diſſolution from it *Damnable.*
The *Conſideration* of this *unworthi-*

neſs hath terrified all the *Saints* and *Servants* of *God*, leſt they ſhould fall under this *judgement*.

Job 7. 20. *I have ſinned, what ſhall I doe?* ſaith *Job*.

9. 14. *How ſhall I anſwer?*

Pſal. 6. *O Lord, correct me not in thine indignation*, ſaith *David*.

Jer. 10. 24. *Correct me, O Lord, but yet not in thy fury, leſt I be brought to nothing*, ſaith *Jeremy*.

3. In reſpect of the *ſentence* it ſelf, which will be to the good. *Venite Benedicti*, Come ye bleſſed: to the

Mat. 25. 34. 41. bad, *Diſcedite Maledicti*, Depart ye curſed, which laſt *ſentence* is *terrible*.

1. They are *caſt into* eternal *torments*, a puniſhment *ſenſible* for the *pain* and miſery *felt*.

2. They are *deprived* of the *Beatifical* viſion of *God*, a puniſhment *prejudicial* for the *Glory loſt*.

The firſt is *terrible*.

1. In regard of the *Suddenneſs* and *Horrour*.

At the time of the *Judges* appearance.

Pſ. 50. 3. *A conſuming fire ſhall goe before him, and a mighty tempeſt ſhall be ſtirred up about him.*

Their

Their viſitation ſhall be in *Thunder, Earthquake and great noiſe, ſtorm and Tempeſts, and the flame of devouring fire.* Eſa. 29.6.

The day of the Lord is very terrible, who may abide it.

A day of wrath. a day of trouble and diſtreſs, &c. Joel 2.11.

It ſhall burn as an Oven, and the proud, and all that do wickedly ſhall be ſtubble. Zeph. 1. 15. Mal. 4. 1.

They ſhall behold

Above them, The *Angry Judge* diſdaining them.

Under them, The *Horrible Pit* gaping for them.

Within them, The *Worm of Conſcience* gnawing them.

About them, The *World* burning.

Near to them, The *Devils* accuſing them.

Whither then ſhall a *ſinner* flee.

It is *impoſſible* to be *hidden*, and *inſufferable to abide.*

If it were *terrible* for the *Iſraelites* to hear *Gods* voice delivered by an *Angel*, who brought *no ill news.*

Inſomuch as they ſaid,

If we hear the voice of the Lord our God any more, we ſhall die. Deut. 5. 25. 27.

And to *Moſes.*

Ex. 20. 19. *Talk thou with us, let not God, leſt we die.*

What will it be for *ſinners* to hear the *Judge* pronounce this heavy *ſentence, Diſcedite Maledicti.*

2. In regard of the Accuſers.

2 Job 20 67 1. The *Heaven,* and the *Earth.*

Mal. 3. 14 2. *Chriſt* as *Judge.*

Jer. 29. 23. *Witneſs.*

Pſ. 50. 21. *I will reprove thee, and ſet before thee the things that thou haſt done.*

Nah. 3 5. *I will ſhew thy filthineſs.*

Mat. 25. 42. *I was hungry, and ye gave me no meat,* &c.

3. The *Angels*; Their *attendants in this life,*

4. The *Devils*; who *attend* them for *future torments.*

Apo. 20. 12 5. The *Books of their Conſciences.*

Dan. 7. 10 Thine *own wickedneſs ſhall correct*

Jer. 2. 19. *thee, and thy turnings back ſhall reprove thee.*

6. The *Creatures,* whom they have abuſed.

Ja. 5. 1. Conſider this, leſt ye *howl and weep in your miſery.*

3 In regard of the *intollerable paines*

Jude 6. Eſa. 66. 24 which follow the *Sentence.*

Mar. 9. 44. 1. Everlaſting *Chains of Darkneſs.* *Vermin*

Vermis eorum non morietur. Judith 16
They shall weep for ever. 17.

2. Sharp.

Beyond *the Fornace seven times heated.* Dan. 3.

3. Various, *of divers sorts.*

According to the *diversity* of sinners offences.

4. Stinking.

In *the Lake which burneth with fire and brimstone.* Apo. 21.7

5. Affrighting.

Tormented by *Devils.*

6. In Bonds, *not able to stir.*

Bind him hand and foot. Mat. 12.
Held with Cords of his own sin. 23.
Bind the Tares, &c. Pro. 5 22.
Gathered as Prisoners into a pit. Mat. 13.
Chains of darkness. 30.
Esa. 24 22
7. In horrid darkness. Jude 6.
Prefigured by that of *Ægypt.* Exo 12,
A Land of darkness. Job 10. 22

8. With Company detestable.

In regard that Hell is a *Place of no Order.* 4
Job 10. 14

Dilatavit Infernus animam suam, & aperuit os suum absq; ullo termino. Esa. 5. 14.

Hell hath enlarged it self, and hath opened his mouth without measure.

Of

Of no *Rest*, or *Comfort*.

But cries, vexation, weeping, and gnashing of teeth.

Not *a drop of cool water* to the thirsty.

Continual *mourning, sorrow*, without *intermission*.

Hugo *Plenus ardore incomparabili, dolore innumerabili, & pœna interminabili.*

Full of incomparable heat, innumerable sorrowes, and endless punishments.

This for *Pœna sensus*, or the *Pain* and *misery felt*.

2. Now for the Glory and Happiness loſt, which is usually called *Pœna Damni*.

The Loss of Heavens joyes.

The deprivation of sinners from *Gods* sight.

Than which nothing more *miserable*.

The Excellency of *Heaven* (the place of *Gods* rest) may be conjectured at,

By the *End* for which it was made.

1 1. The glory of *God* here, above other places.

Ps. 19. 1. *The Heavens declare the Glory of God, and the firmament his handy-work.*

2. The

2. The Happineſs of the *Elect.*

Abraham, Iſaac and *Jacob.* Lu. 13 28.

Bleſſed are they which dwell here. Pſ. 84. 4.

They ſhall be ſatisfied (inebriebuntur) *with the plenty of Gods houſe.*

This *Happineſs* we may alſo *value.*

By the *Price* it coſt to regain it when it was loſt.

The *Pains* which *Martyrs* endured to attain it.

The *Teſtimonies* of the Prophets, &c.

The Excellency of Heaven may be imagined

By the *Diſcription* of it.

It needs no *Sun* or *Moon* to enlighten it, for the *glory* of *God* makes it *bright.*

The Lamb is the light thereof.

No *Night there.* Apo. 21. 23.

Here is that *Beatifical Viſion* which the *Fathers* and *Holy men* ſo deſired, and rejoyced in.

Mine Eyes have ſeen thy Salvation. Luc. 2. 29.

I ſhall be ſatisfied with thine Image. Pſ. 17. 15.

Shew the light of thy Countenance, and we ſhall be ſafe. Pſ. 17. 6. 80. 7.

If I have found grace in thy ſight (ſaith Moſes) *ſhew me thy face.* Exod. 33.

If thou deſire *pleaſure.*

Here

Here is *pleasure for evermore.*

If *honour*,

Ps. 16.12. *Such honour have all his Saints.*

149. 9. If *good company*,

God, and all the *Elect.*

If *musick*,

A quire of Angels continually praising God with their melodious songs.

To conclude, here *is abundance of all things, want of nothing.*

S. Aug. Wherefore, *Si credimus futurum Judicium, bene vivamus, ne male moriamur.*

Maxima pœna, metum perdidisse judicii:

If we believe there will be a Judgement hereafter, let us live well, lest we dye in an ill case.

It is the sign of a *seared Conscience* (and that is the greatest punishment can befall a man) to have lost the *fear* of the last *Judgement.*

Lay all these together. That *all men* are *sinners.*

God hateth *sin.*

It standeth us upon to prevent Gods wrath.

In respect of the *Judgement* of this *World*,

World, Temporal, and of the *World to come*, Eternal.

That it will be *heavy* in regard of the

Omnipotence
Justice
Omniscience } of the *Judge*.
Goodness

The { *Weakness* / *Imperfection* / *Misery* } of *Man*.

The *Sentence* which makes the *wicked* lyable to the *sense of pain*, and *loss of good*.

And finding that there is an unevitable *necessity* to *repent*.

Why deter we to use the means by which we may be made clean, our sins may be pardoned, and taken off.

A wise *Traveller* takes the *day* before him.

And a wise *Builder* the *year* before him.

Optimè fit quod suo tempore fit.
Stultus semper incipit vivere.
It is best done, that is done timely.
A Fool alway begins to live.

For who hath *promised* thee *time* to *repent*

How

How many have been deceived with this vain *hope?*

The Wise Man giveth this *Rule.*

Eccles. 11. 10. *Whatsoever good thing thy hand findeth to do, do it instantly, with thy might, for there is no work, &c. in the Grave.*

Ecclus. 5. 7. *Make no tarrying to turn to the Lord, and put not off from day to day: For suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed.*

S. Augustin. *Indulgentiam Deus tibi promisit, crastinum diem nemo promisit. Si male vixisti, bene vive, jam hodiè.*

And, *Propter illos qui desperatione periclitantur, proposuit Deus indulgentiæ portum. Propter illos qui spe periclitantur & dilationibus illuduntur fecit diem mortis incertum. Quando venit ultimus dies nescis. Ingratus es qui hodiernum habes, in quo corrigaris.*

And again, *Qui ab iniquitatibus suis recedere negligunt, & sibi de Deo indulgentiam repromittunt, nonnunquam ita præveniuntur, Dei furore, ut nec conversionis tempus, nec beneficium remissionis inveniant.*

God hath promised the pardon, it is true; but no man hath promised, or can,

cen, that thou ſhalt live while to morrow. If thou haſt formerly lived ill, live well to day.

God hath been ſo propitious to Mankind, that for the comfort of them that are ready to periſh in the Sea of deſparation, he hath a Haven of mercy and pardon. And for their ſakes that are illuded with hope, and delay their repentance, he hath made the day of death uncertain. Seeing thou knoweſt not when the laſt day will come, thou art an unthankful man, if thou makeſt not good uſe by repentance, of this day which God hath given thee.

They which are careleſs to depart from iniquity, and flatter themſelves with the hope of Gods pardon, are many times ſo prevented by the anger of God, as they neither find time to convert, nor the benefit of his pardon.

God hath reſerved to himſelf the preheminence of *lengthning* aud *ſhortning* our *dayes*.

The *rich man* promiſed himſelf *eaſe* and *reſt for many years*, but *one night* brought a period to his ſuppoſed *felicity*. Luc. 12.

Saint

Saint *Jerome* saith, That men are worthily taken in the snare of Judgement, as fish with a hook, or birds in a net; and therefore gives this counsel.

Quia didicisti quòd omnia morte finiuntur, & in inferno non sit pœnitentia, nec aliquis ad virtutes recursus: dum in ipso sæculo es festina, contende age pœnitentiam, &c.

Seeing thou hast learn'd that death brings an end to all things, and that there's no repentance in Hell, nor any recourse to vertue; make haste while thou livest, strive and labour, do penance, *&c.*

But admit that thou hadst the *privilege* to *know* thine own *end.*

Thinkest thou, that it will be *easier* to *repent hereafter*, than *presently.*

No certainly;

For the *longer* thou *detractest*, the *harder* the task of *repentance.*

1. In respect of the *habit*,

Custom is another nature.

S. Bern. *Cum aliquid in habitum abierit, difficulter expellitur,*

S. August. *Dum servitur libidini, fit consuetudo, & dum consuetudini non resistitur, fit necessitas.*

When

When a thing hath once got a habit, it is hardly expelled.

While we ſerve and feed our luſt, cuſtom ſteals upon us, and not reſiſting cuſtom, we are neceſſitated to it.

Therefore he gives this *admonition.*

As no man is to deſpair of Gods mercy, yet he is not ſo to preſume, but that without delay he reconcile himſelf to God, leſt he fall into ſuch a cuſtom of ſinning, that when he would, he be not able to get out of the Devils ſnares.

2. Becauſe the farther we plunge our ſelves into ſin, *the farther God is from us.*

Woe unto them that have fled from me. Hoſ. 7. 13.

God will caſt them off. 9. 17.

3. For the *ground* the *Devil* gets of us.

He is like the ſtrong man which overcometh the weaker. Lu. 11. 22

4. For the *corruptions* of the *Soul.*

The longer we ſin, the obſcurer the *underſtanding.*

The *weaker* the *Will*, the *more diſordered* the *deſires.*

Who then is ſo void of underſtanding or reaſon, that will think he can

repent,

repent, after many years, when his *ſins* are *multiplyed*, and grown into a *habit*, and that *God* is farther from us?

When the *Devil* encroacheth on us, and our *faculties* are corrupted; And cannot doe it in his better ſtrength.

That ſins *encreaſing*, the *pardon* will be eaſilier *obtained* for them.

That the *infirmity* prevailing, the *medicine* will cure the *eaſilier*, knowing that *Languor prolixior gravat medicum, brevem languorem recidit medicus.*

A long ſickneſs or languiſhing diſeaſe puts the Phyſician to his Books, while a ſhort grief is ſoon cured by him.

Who can carry a great *burden* in his *age*, that *groans* under a *little weight* in his chief ſtrength?

It was a harder and more difficult act in mans conſideration, to revive
Joh. 11. *Lazarus being four dayes in the grave,*
Luk. 8.49. *than the Rulers daughter newly dead.*

Grant that thou canſt *repent* in thine *age.*

1. Yet conſider the *time loſt*, which might have been ſpent in *doing good*, and *avoiding evil.* Why

Why *ſpendeſt* thou thy time in *ſowing* that, of which thou ſhalt *reap* nought but *tears*.

The heathen man could ſay,

Hee that deſires to doe good while he is old, makes a plain demonſtration, that he hath no mind to goodneſs, till that time which is unfit for all things. *Seneca.*

And it is too late to begin to live, when we are ready to dye.

S. *Gregory* ſaith, That he is little better than an Infidel, that forbeareth to repent till he is old. And it is to be feared, that while ſuch a one hopeth for mercy, he ſhall fall into judgement.

Can the *infinite* Majeſty of God offended, be ſatisfied with a *little*, a ſmall repentance?

If thou canſt not ſatisfie him for the *ſins* of a *day*, why heapeſt thou the *ſins* of many *years*, and protracteſt to give *ſatisfaction* till thine *age*.

If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age. Eccluſ. 25. 3.

2. Beſides *Repentance* is the gift of *God*, to *whom* he pleaſeth, and *when*.

Every one ought to fear that it will not

not be given him at the hour of death, and is therefore to *work out his salvation* in the time of his life, *with fear and trembling*.

Phil. 2. 12

Saint *Auguſtine* ſaith, That ſeldom or never a full converſion is ſeen in the end of a mans dayes, and that much doubt may be made of a late penitent.

Of him that repents at the laſt gaſp, and is reconciled (*that is, by the Miniſter*) to God, I am not certain whether he be ſecure or not.

Saint *Auguſtine* is not *confident* of his *ſalvation*, though he be *abſolved* by the *Prieſt*.

Therefore let every one that would be out of doubt, *repent* while he is *luſty* and ſtrong, and in his perfect *health*; for he that hath lived ill all his *life*, and *repenteth* not till the *laſt*, is certainly in great *danger*.

Wilt thou be ſecure (ſay two Fathers?) wilt thou avoid all doubt? Repent while thou art well. And why art thou then ſecure? Becauſe thou repenteſt, when thou mighteſt have ſinned.

S. *Ambr.* S. *Aug.*

3. There are many impediments in *age* and *ſickneſs*.

Men

Men are then troubled with many *infirmities.*

Cumbred with many *affairs.*

Grieved with many *thoughts*, for *wife* and *children*, *eſtate* and *pleaſure* to be left.

And what kind of *penitence* can be expected from *man* in this *eſtate?*

Pœnitentia quæ ſit in extremis, raro vera eſt, ob magnam difficultatem in hoc articulo. It is ſeldom true, being deferred till our end.

1. For the *great perturbations ariſing* by the extremity of *ſorrow*, *anguiſh*, *thought of death*, *all* moſt violent in a dying man.

They ſuffer him to think of nothing but that with which he is vexed.

2. *True repentance ought to be voluntary, not of neceſſity.*

And a dying man is *forced.*

Like to that of *Shimei* to *David.*

Like to that of *Mariners* in a *ſtorm.* 2 Sim. 19. 19.

3. If he *thinks* not of it himſelf, (as it is very *doubtful*) his Friends ſeldom or never ſend for thoſe who ſhould put him in mind of it, till it be too late, till he be paſt all *ſenſe* of it.

And this is a juſt puniſhment, ſaith S. *Gregory*, for not thinking on God

S. Greg. God while he was in ability to do it. *So that one negligence is punished with another.*

Lastly, let not the *examples* of a *few* cause *protraction* in thee.

For though *God* forbare his threatned *judgements* on the *Ninivites*, it was for their forty dayes *repentance.*

And if thou canst *repent* forty dayes as they did, thou hast the better *hope*..

And though the *Thief* (*in articulo mortis*, ready to dye) was *saved*; Yet this *example* ought not to give liberty to any, to *defer* so long.

Besides, his *salvation* was no less admirable than any other of *Christs miracles.*

And his *conversion* no less *wonderful* than his *salvation.*

For when *Christs* own *Disciples* had *denied and forsaken him*,

The *Thief* confessed him.

S. Aug. *Credidit Reus, quod negavit Electus.*

But trust to thy *timely* preparations

Mat. 25. by the *example* of *the Wise Virgins.*

And consider and think of thine own estate while thou hast time.

Eccles. 12. *Make no tarrying to turn to the Lord,*

and

and put not off from day to day; for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed.

Remember thy Creator in the dayes of thy youth, while the evil dayes come not.

Defer not *Repentance* unto years *unapt, testy, weak*, when *sin* leaveth thee, and not thou *it*.

Now the *time* is, when thou mayst find the *Judge* propitious.

Seek the Lord while he may be found, and call upon him while he is near. Esa. 55.6.

Repent, and be converted, that your sins may be blotted out. Acts 3.19

Now our *Repentance* prevaileth chiefly by

1. *Prayer.* 2. *Fasting.*
3. *Alms.* 4. *Tears.*

The prayer of the humble peirceth the clouds. Eccles. 5.17.

It was the practice of *David* after his *fall*, as may appear by the 51 *Psalm.* Psal. 51.

It was the *counsel* of Saint *Peter* to *Simon Magus*, *Repent of thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee.* For *God* is *propense* enough,

if we neglect not this *duty*.

Ps.145.18 *The Lord is nigh to all them that call upon him.*

Eccles. 2.10. *He never forsakes them that call upon him.*

But of this *point* more at large elsewhere.

2 Though the best *fast* be the *fast* of the *soul*, in abstaining from *sin*; yet the other *fast* of the *body* is necessary for us, as a *salve* for a *wound*.

S. *Aug.* It *asswageth* the *intemperance* of the *body*, *represseth* inordinate *affections*, and *allayeth* the *passions* of the *soul*, which arise by fulness.

Luc.21,34 *Let not your hearts be over-charged, saith our Saviour.*

All the *servants* of *God* by this *humbled* themselves, when they set themselves to *repentance*, or to obtain any thing at his hands.

Ps.35.13. 69.10. *David humbled*, and *chastened* himself by *fasting*.

It was an antient *Precept*.

Saint *Augustine* out of Saint *Basil* saith, that it was commanded as a Law by *God* to *Adam* in *Paradise*, by prohibiting the Tree, *And if he had fasted from that Tree, we had not needed to have fasted; we are sick by sin, let us*

be healed by repentance; but repentance without fasting is in vain. So he.

The *Flesh* had need to be kept under the *Soul*, like a *servant*, lest it *rebell*, and to be *held* in with this *bit*; for let but the *reins* loose, and the *flesh* will *run* headlong to *perdition*. Tob. 12.

Prayer is good with fasting, &c.

And *God* saith, *Turn unto me with fasting.* Joel 2.12.

The Prayer and Alms of Cornelius ascended to Heaven. Acts 10.4.

Wilt thou have thy *Prayers* fly to Heaven, make it two wings, *Fasting* and *Alms*.

We are to give alms (saith he) in this regard, that we may be heard when we deprecate Gods anger for our sins past. S. Aug.

By Mercy and Truth iniquity is purged.

Who so stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard. Pro. 16 6. Pro. 21.13

Give alms of such things as you have, and all things shall be clean to you. Lu. 11.41.

Break off thine iniquities by shewing mercy on the poor, saith Daniel to Nebuchadnezzer. Dan. 4.27

Lastly, The most powerful *act* of

2 Cor. 7. *Repentance* is godly *ſorrow*, accompanied with *groans*, *ſighs*, and *tears*.

They are the *blood* of a wounded *ſoul*.

They aſcend unto the *noſtrils* of God, as the *Odour* of a ſweet ſmelling *Sacrifice*.

God ſuffereth them not to be ſpent Pſal. 56. 8. in vain, *but gathereth them*.

David *every nighe* (in thought of 6. 6. his offences) *waſhed his bed, and watered his couch with them*.

Jer. 31 9. *God promiſeth, that if we come weeping, he will lead us in mercy*.

And therefore commandeth it as a Joel 2. 12. chief demonſtration of our *hearty Repentance*.

Saint *Peter*, after his *denial of* Lu. 22. 62. *Chriſt, wept bitterly*, but ſaid nothing. We find that he wept, not what he ſaid. He made choice to *repent* rather with *tears*, and no *words*, than with *words*, and no *tears*.

S. *Ambr.* *Recte flevit & tacuit, quia quod deflere ſolet, non ſolet excuſari.*

Luc. 7. 48. *Mary Magdalen* wept, but ſaid nothing, yet *Chriſt* ſaid to her, *thy ſins are forgiven thee*.

Eſa. 38. 5. *Ezechias wept ſore, The Lord ſaid, I have heard thy prayers, and ſeen thy tears*,

tears, and added fifteen years to his life.

Lachrymæ tacitæ quodammodo preces sunt, veniam non postulant, & merentur. S. *Aug.*

Sufficit auribus Domini imber oculorum, fletus citius audit quam voces.

Let the wicked therefore forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord. Esa. 57. 8.

To day if ye will hear his voice, harden not your hearts. Psal. 95. 8.

If we will not *hear* this *voice* of his, *Repent, for the Kingdom of Heaven is at hand.* He will stop his *ears* to us when we cry, *Lord, open unto us*, Mar. 4. 17. though we cry with *tears*, as *Esau* did for his *Fathers blessing*, *who found no way of changing his* [Fathers] *mind, though he sought it with tears, carefully*, when it was too late.

For, though *tears* prevail in their due *time*, and *happy* is he that can *shed* them; Yet when the *door* is *shut*, Heb. 12. God will say to the impenitent *sinner*, as he said to the *foolish Virgins, I know ye not.*

The Duty of Repentance.

THis duty of *Repentance* consisteth of two parts.

1. *Mortification of the old Man*, which is the *first* degree of *Regeneration.*

2 *Quickning of the new*, which is the *second.*

1. *Mortification*, is an *act* of the Holy *Spirit* in us, who doth by little and little quench and abate in our *souls* and *bodies*, the natural strength of our *corruption*, which was crept into us, partly *Originally*, by *Adams* fall (which is that we mean by the *Old man*) and partly that *Sin*, which we have *actually* increased by our own *frailty.*

Rom. 6. 4, 5, 6.

Colos. 3.

It consisteth

1. In our *acknowledgement* of Sin.

2. In our *Contrition and Sorrow.*

Both which are set down in one Verse of the *Psalmist.*

Psa 38. 18.

1. Our

1. Our *acknowledgement* is either
   1. *Inward.*
   2. *Outward.*

1. *Inward acknowledgement* is when we feel the *burden* of our *sins* pressing us down, *our Consciences accusing us, and our thoughts testifying against us.* Psal. 38. 5. Ro. 2. 15. Ps 38. 39.

2. *Outward*, is when we make *Confession* of them by *Speech*, or other outward *actions.*

And this *Confession of sin*, is a *publication* or *manifestation* of our *unworthiness* and *guilt*, whereby we testifie and bewail, that we have *sinned* against *God*, and have (withall) a setled *resolution* and purpose to *offend* him no more.

Confession is either
   Publick.
   Private.

Publick Confession is, when upon the *Lords* Day, or other dayes appointed for *Gods Worship*, we in the open *Congregation*, together, or after the *Minister*, do *confesse* our sins to God.

Private is, either 1. *To God in our Closets*, or other private places, as *Ps.* 32. 5. 38. 9. 18. 41. 4. 51. 2 *Sam.* 24. 10. *Dan.* 9.

2. *To men.* Jam. 5. 16.

2. *Contrition* is a ſorrow and grief of the *Conſcience*, and mourning of the *Soul*, becauſe we have offended God, having alſo joyned with it a *diſpleaſure* againſt our ſelves, and a true *humiliation* both of *ſouls* and *bodies*, as *Jam.* 4. 9. *Eſa.* 66. 2. *Eze.* 36. 1. 41. 10. *Jon.* 3. 8. 2 *Kings* 22. 19. *Matt.* 5. 4. 2 *Cor.* 7. 9, 10, 11.

2 *Quickning of the new man*, is when we, returning to God, live *ſpiritually*, and have a *deſire* (for the time to come) to pleaſe *Him*: this is alſo called a *Converſion to God*.

And this we do,

1. By avoiding evil.

2. Following that which is good.

Both comprehended in *Pſa.* 34. 14. *Eſa.* 1. 16, 17.

The Benefits we receive by *Repentance*, are,

Pſ. 95. 10. Pſal. 89. 32, 33. 2 Chron. 6. 8. Jon. 3. *Ezec.* 33. Joh. 3. 16. 1 Ki. 21. 29 Dan. 4. 27.

The deferring of Gods puniſhments due for ſin.

The mitigation of his diſpleaſure.

The averting of his judgements.

The eſcaping of eternal death.

The prolonging of our proſperity.

The attaining of eternal life.

Confeſſion

Confession of Sins.

VV*Ho will give water to my head; or tears to mins eyes*, that I may *day and night* bewail my *sins* and *ingratitude* against thee, O *God*, my *Creator*? Many things there are which terrifie mens *Consciences*, and bring them to the true *sense* of their *sins*, but nothing is so available thereunto, as the contemplation of the *greatness* of thy *goodness*, and the *multitude* of thy *benefits*. That therefore, O Lord, my poor wretched *soul* may the better see and consider in what state it *stands*, I will recount thy manifold *blessings*, and the number of my *sins*, that thereby also, I may more clearly understand who thou art, and what I am, how *gracious* a God thou hast been to me, and how rebellious a *sinner* I have been to thee. Jer. 9.

There was a time, O Lord, (as thy Divine *Majesty* best knoweth) when I was not, and thou tookest *me out of the dust of the Earth*, and gavest me a being; *creating in me a Soul after thine own similitude*, and made it capable Gen. 2. 7. 1. 26.

pable of thy *glory*. Thou didſt *create* my *body*, with all the *members* and *ſenſes* thereof; and my *ſoul*, with all the *powers* and *faculties* thereof. And as thou didſt *create* me, ſo thou didſt
Pſ. 22.19. *preſerve me in my Mothers womb*, that I might come ſafe into this *world*, and receive the *mark* and *badge* of all thine, even the *Sacrament of Baptiſm*, whereby I was cleanſed from the guilt of *Original* ſin. Amongſt a multitude of *Infidels*, diſperſed over the face of the *Earth*, thou wouldeſt have me in the number of the *Faithful*, even of thoſe to whom ſo happy a lot hath fallen to be thine, *regenerated with the*
Tit. 3. 5. *water of Baptiſm*: From which time, I was taken to be *thine*, and that admirable and happy Contract was made between us, that *thou* ſhouldeſt be my *Lord*, and *I* thy *Servant*; *thou* my *Father*, and *I* thy *Son*: that *thou* ſhouldeſt perform and ſhew to me the *love* of a *Father*, and *I* to *thee* the *duty* of a *Son*. Further, O Lord, thou didſt deſcend from Heaven to Earth for my ſake, ſeeking me in all the ways wherein I had loſt my ſelf. With thy *humanity* thou didſt ennoble my *nature*, and by thy *bonds* didſt deliver

me

me from *bondage*. Thou didſt challenge me from the power of the *Devil*, by delivering thy ſelf into the hands of *ſinners*, and didſt deſtroy ſin, *by taking upon thee the form of a ſinner.* Phil. 2. 7. With what reverence ſhall I ſpeak of that other *bleſſed Sacrament*, which *Thou* alſo, O Lord, haſt inſtituted and ordained for a *remedy* of all the *miſeries* which have *befallen* me, and the many ſins I have *committed* ſince my *Baptiſm*; and for a *ſalve* and cure for all my ſpiritual *diſeaſes*, even the *Sacrament of thy moſt precious Body and Blood?* And as thou haſt *beſtowed* on me all theſe divine and *heavenly bleſſings*: ſo likewiſe in plentiful manner haſt thou *heaped* on me *temporal favours*. Thou haſt from my *birth* to this *hour*, preſerved, nouriſhed, cloathed, and fed me, in moſt abundant *manner*, giving to me the uſe of all thy *creatures* for my *ſuſtentation*. Nay, what couldeſt thou have *done* more for me, than thou haſt done? Or what couldeſt thou have *given* me more, than thou haſt *beſtowed* upon me, either of bleſſings of this *world*, or of the *world* to come?

Now, having received all theſe

mercies

mercies and *favours* from thee, how have I on my part behaved my self in *thankfulness* to thee for them? Have I returned due praise unto thy *Majesty* for them, or carried my self, and ordered my life, like to one that might any way deserve them? O Lord, I confess that I have not; for such hath been the *malice* of my heart, that instead of shewing my self conformable to thy will, I dayly adde sin to sin, and iniquity to iniquity;
Rom. 2.5. *heaping up wrath for my self against the day of wrath.* How can I without *tears* remember, how often thou mightest justly have *slain* me, and yet (notwithstanding my sins, which call for vengeance) no evil hath *happened unto me*? How many souls burn in *Hell* fire, which have sinned far less than I, and yet I remain alive? What had become of me, if thou hadst taken me away with those at the same time? How strict had my *Judgement* been, if thy *Justice* had laid hold on me, laden with so many *sins*? Who then, O Lord, hath *bound* the hands of thy *Justice*, who hath *deprecated* for me, when I lay thus lulled *asleep* in the *security* of my

my *ſins*? What hath *pleaſed* thee in me, that thou ſhouldſt deal more *mercifully* with *me*, than with *thoſe*, who in the *midſt* of their *dayes*, in the *heat* of their *youth*, are taken away from amongſt us? My ſins cryed out againſt me, and thou ſtoppedſt thine *ears*, my *offences* dayly *increaſed* againſt thee, yet thy *mercy* dayly abounded towards me. I *ſinned*, thou didſt *expect* me, I *fled* from thee, and thou *followedſt* me: I was *weary* in *offending* thee, and thou not *weary* in *expecting* me. And in the midſt of all my *ſins*, I ever received many good *inſpirations* and goodly *reproofs* from thy holy *Spirit*, which *checked* me in the diſſolute *courſe* of my *life*. How often haſt thou *called* me with the *voice* of *Love*? How often haſt thou *terrified* me with *threats* and *fears*, laying before me the *peril* of *death*, and the *rigour* of thy *divine Juſtice*? How often haſt thou *followed* me with thy *Word* preached. *invited* me with thy *bleſſings*, *chaſtened* me with thy *ſtourges*, compaſſing me about, that I could by no means flee from thee? And laſtly (which is not the leaſt of thy *mercies*) with what *patience* haſt

thou

thou waited for my ſerious *Repentance*?

Pſal. 106. 13. *What then, O Lord, ſhall I render back to thee, for all that thou haſt done unto me*? In that thou haſt *created* me, I *owe* thee all that I am *created*, in that thou haſt *preſerved* me, and thus long expected my return to thee. I owe thee *life*, and all that I am. But in that thou haſt *regenerated*, *ſanctified*, and *redeemed* me, and left thoſe excellent *pledges* for my *ſalvation*, I know not what to *render* unto thee. For, if the *lives* of all men and *Angels* were in my *power*, and that I could *offer* them unto thee for a *ſacrifice* of praiſe and thanks; yet were it nothing, being compared to the leaſt of all thy *ſpiritual bleſſings* beſtowed on me.

Jer. 9. 1. VVho therefore will give a *fountain* of *tears* to mine eyes, that I may *lament* my great *ingratitude*, and unjuſt *retribution* for all theſe thy manifold *bleſſings* heaped upon me? Help me thou, *O Lord*, and give me grace, that I may *heartily confeſs*, and grievouſly *bewail* my hainous *offences* and *tranſgreſſions*, againſt thee; that thou mayeſt be reconciled to me, and in thy

thy abundant *mercies*, ſhew ſome *pity* to me for them. I am thy *creature*, O Lord, made after thine own *Likeneſs and Image*: acknowledge thy *workmanſhip*, for it is thine own. In taking away the *ſoyl* and *filth*, wherewith it is *defiled* and *ſtained*, thou ſhalt ſoon perceive it to be thine own *handy-work*. Art not thou a *Father of mercies*, which have neither *number*, *end*, nor *meaſure*? Although I have ſhaken off the *duty* and *obedience* of a child towards *thee*, yet *caſt not thou off* the *love* of a *Father* toward *me*. I beſeech thee, Although I have *done* many things, whereby thou mighteſt *juſtly condemn me*, yet thou haſt not loſt the *means* whereby thou mayeſt *mercifully ſave me*. If thou *forſake* me, to whom ſhall I *flee*? who is there to help me beſides thy ſelf? Acknowledge, G Lord, *a ſtraying ſheep*: Behold I come to thee all *wounded*, thou canſt *heal* me: *blind*, thou canſt *enlighten* me: full of *leproſie*, thou canſt *cleanſe* me: and ſpiritually *dead*, yet thou canſt *revive* me. Thy *mercy* is greater than my *ſin*: thy *clemency*, more than my *wickedneſs*: and thou canſt *remit*, more than I can *commit*. 2 Cor. 1. 3.

Do

Do not then, *O Lord*, *put me back* from thee: *look not so much* upon my *sins*, as upon thy infinite *meecies*; who liveſt and reigneſt God of all *mercies*, world without end.

Another.

O Almighty Lord God, *great* in thy *power*, and terrible in thy
Exod. 34. *judgements*, who madeſt the Heaven, the Earth, the Sea, and all things in them, by thy *Word*, whoſe *Power* cannot be reſiſted, *and whoſe Mercy is*
Pſ. 145.9. *over all thy works*. All things are under thy *power* and *rule*, both in *Heaven* and *Earth*. Thou ſheweſt *mercy* on whom thou wilt, art *pitiful* to whom thou *pleaſeſt*, and wouldſt not
Eze. 33. 11. the *death of a ſinner*, neither delighteſt in the *deſtruction of* any. O God,
Eph. 2.4. *rich in mercy*, who, out of thy *extraordinary love* to Mankind, even *when*
Rom. 5.10 *we were thine Enemies*, *didſt ſend thine only Son into the world*, *that every one that believed on him might not periſh*, *but*

but have life everlasting; Have mercy upon me, have mercy upon me, according to thy mercy, *and according to the multitude of thy mercies, do away my offences.* Holy *Father*, *I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son.* I have *turned* from thee, and have *broken* all thy *Commandements.* I have not walked aright, but have gone after mine own *lusts*, *chooſing those wayes*, which thou haſt forbidden me to *tread* in. Neither, O Lord, have I *feared* thine *anger*, but have been in all things *diſobedient* unto thee, and have hardned my heart againſt thee. I *have hated inſtruction*, and caſt thy *ſayings* behind me. *Truth* hath found no *place* in me, and my *hands* have been the *workers* of much *wickedneſs.* I have ſpoken vainly, idlely, and wickedly. I have brought forth *deceit*, and *meditated* the way of *untruth.* I have *provoked* thy *wrath* againſt me, by accuſtoming my ſelf to do the *work* of the *fleſh*, and rejecting the good *motions* of the *Spirit.* *Woe unto me*, *rebellious wretch*, that I have committed theſe wicked *acts*, againſt thee, ſo *loving*, ſo *good*, ſo *gracious*

Pſal. 51.

Lu. 15. 18.

Eſa. 65. 2.

Pro. 5. 12.

Eſa. 30. 1.

gracious a *God*; to the utter *deſtruction* of my *ſoul*, without thy *mercy* in *Chriſt Jeſus*. In remembrance, and confidence whereof, O Lord, I come to thee; and humbly intreat thee, that thou wouldeſt not *reject* a contrite, humble, miſerable, and repentant *ſinner*, who at this time earneſtly invocateth thy *Name*. *Return a little*, O Lord, and be intreated for my manifold *ſins*, do not unto me according to the *multitude* of them, neither reward me according to my *tranſgreſſions*. Let my humble Prayers, ſighs, and groans, come into thy *preſence*, and according to thy *promiſes*, receive me again into thy favour. For, O Father, I am one of thoſe, whom thy only *Son* redeemed with his moſt precious *blood*. O Lord, my *ſoul* doth loath my *life*, by reaſon of my manifold ſins, *and I humble my ſelf under thy mighty hand*, becauſe I know, *that in thine anger thou ſheweſt mercy*, and in time of *trouble* thou doſt forgive *offences*: And behold, O Lord, that I confeſs my *ſins*, beſeeching thee, for thy *goodneſs*, to do unto me, according to thy wonted *mercy*. I am confounded and aſhamed *to lift up mine eyes*

Pſal. 7. 9.

1 Pet. 5. 6.

Aba. 3. 2.

eyes unto thee, becauſe my *ſins* have prevented my *prayers*, and have aſcended up to thee, before them. Againſt thee, O Lord, *have I ſinned, and done much evil in thy ſight*; Yet wherefore ſhould I dye in my *ſins*, ſeeing it is not thy pleaſure, *that any ſinner ſhould dye, but turn unto thee, and live?* For thou art *good* and *gracious*, and ſaveſt thoſe who are altogether *unworthy*, out of the abundance of thy *mercy in Chriſt Jeſus the Righteous*. For although thine *anger againſt ſinners* is *unſufferable*, and *who may abide it?* Yet thy *mercy* towards *offenders* is *unſearchable*, and who can find out the *depth* thereof, or *deſcribe it? Our Fathers in their troubles cryed unto thee, and thou didſt deliver them, they put their truſt in thee, and were not confounded*. And though they, by their *offences*, have juſtly provoked thine *anger*, yet (upon their humiliation) thou didſt *remember thy Covenant*, and eaſe them of their *afflictions*. O Lord, be merciful alſo unto me, for I am miſerable and wretched. *Heal my ſoul, for I have ſinned againſt thee. My ſoul is very much diſquieted within me: How long, Lord, will it be,*

Pſal. 51.

Exech. 18

Pſal. 22.

Pſal. 41. 4. 6. 3. 13.

be, ere thou look upon me, and deliver
Psal 13.3. *it? Lighten mine eyes, for I have (too long) slept in death*, and my sins have (too long) *had dominion* over me. Return, O Lord, at the last, and be gracious unto me; O deliver my *soul*, and have *mercy* upon me: And
Ps. 35.10. *all my bones shall say, Lord who is like unto thee?* To thee be all Honour, Praise, and Glory, World without end.

Another.

O *Lord Jesus Christ*, the only *Physician* of sick souls, who in
Gal. 4. 4. Mat. 9. 13. the *fulness of time came into this World, not to call the just, but sinners to Repentance.* Behold me (the most wretched of all *sinners*, who (with as much humility as *I* am able in the confidence of thy great *goodness*, cast my self before the *foot-stool* of thy *Majesty*, confessing my great and grievous *offences.* And if the *Publican* in the *Gospel* durst not *lift up his eyes to heaven*,

ven, but ſtood *a far off*, and *ſmote* Lu. 18. 13.
his breſt, ſaying, *Lord be merciful to me a ſinner*, what ſhall I doe, whoſe ſins ſurpaſs the greateſt ſinners *offences*? For all my *inward* and *outward* parts, are wholly depraved, and nothing that is *good* remaineth in me. And, when I look into the book of my *conſcience*, I find, that I have abominably *polluted* the garment of *innocency*, which I received at my *Baptiſm*. I have put all my *ſtrength* to offend thee with all the *members* I have. For, *my feet have been ſwift to evil*, and ſlow to good: *mine eyes open to vanity*, and ſhut to that which is truly amiable. *My hands ſtretched to covetouſneſs*, and cloſed from the works of mercy: *mine ears ready to hear evil*, and ſtopped to the good motions of the *Spirit*: and my *ſoul*, (the nobleſt part in me) which hath eyes to contemplate the *glory* of thy *Majeſty*: I have turned away from the conſideration of thy *Excellency*, to the vain and tranſitory things of this life. I have given *liberty* to whatſoever mine *eyes* have *deſired*, and have not *reſiſted* the unclean *paſſions* of my *heart*: ſo that the whole courſe of Ro. 13. 13. Eſa. 3. 16.

my

my life hath been a continual *warfare* againſt the. How often have I *returned as a dog to the vomit, and as a ſow waſhed, to the myre?* I am that *Fool which hath ſaid in his heart there is no God.* For I have lived ſo diſſolutely, that I have made plain demonſtration by my *behaviour*, That I believed, *thou* either *wert not at all*, or elſe *couldſt do nothing at all.* Thou, O Lord, haſt often *called* me, and I have *neglected* thy voice: Thou haſt *expected* me, and I have *abuſed* thy *patience.* Thou haſt *given* me the treaſure of a long time to *repent*, and I have *conſumed* it waſtefully. Thou haſt *ſtricken* me, and I have not been ſenſible of thy hand. Thou haſt afflicted me, and I have *made no uſe* of thy correction. Thou didſt *ſweat*, to make me *clean*, and I ſtill *remain* in my *pollution.* I am *hardned*, as well with thy *puniſhments*, as with thy *bleſſings*, being *rebellious* to the one, and *unthankful* for the other. And what ſhall I further ſay? but that my *heart*, *ſoul*, thoughts, and *body*, are all impure and *defiled*, and that of *all* 1 Tim. 1. 15. *ſinners I am the chief*, unworthy *Earth* ſhould any longer *ſuſtain* me, or that

I

I ſhould *expect* any thing from thee, but thy ſevereſt *Judgement*. For if thou ſpareſt not *Lucifer*, and his *Angels*, for one only ſin, Pride, but didſt caſt them from Heaven, *to be reſerved for everlaſting chains of darkneſſe, unto the Judgement of the great Day*: what can I hope or look for, that have *offended* thee, not in one *offence* alone, but in all kind of *tranſgreſſions*? For my *ſins* are in number, *numberleſs*, inſomuch, that I *hate my ſelf*, for my *madneſs*, that from ſo noble a *liberty*, I am fallen into ſo baſe a *ſervitude*: and find my ſelf *overwhelmed with the horrible dread* of thy fearful *Judgements*, Yet when I behold and conſider that infinite *mercy of thine, which ſurpaſſeth all the reſt of thy works*, I am a little *refreſhed*, and my Soul is a little *comforted* and *revived*: For as by the *examination* of the hainouſneſs of my ſins, and the ſtrictneſs of thy *Juſtice*, I did almoſt *deſpair*: So, *conſidering* and weighing the teſtimonies of thy *Servants*, left upon record, for the comfort of poor diſtreſſed *ſouls*, I am ſomewhat again *cheared* and *raiſed up*. For, beſides thoſe places of *conſolati-*

Jude 6.

Pſal. 55. 5.

Pſ. 145. 9.

Ezech. 18. Joel 2.

on

on, and many more, I find, by divers *Parables* and *Similitudes* of thine own, how *ready* and *propense* thou art to receive and pardon the Penitent. As, by *the loſt Penny*, *the loſt Sheep*, and *by the Prodigal Son*, whoſe *Image* I find in my ſelf, and whoſe *life* mine doth fully parallel. Wherefore, O Lord, I humbly intreat thee, to reſtore me (thy loſt *Son*) to thy favour: and withall, to give me the true ſenſe and knowledge of the *innocency* I have loſt. I do not deſire, that thou ſhouldeſt deal ſo kindly with me, as *that Father did with his Son*: but I ſhall be happy and glad if thou wilt entertain me, *as one of the meaneſt of thy hired ſervants*. My *hope* and *confidence* is, that thou wilt pity me, becauſe thou art the fountain of *pity* and *compaſſion*. Behold me therefore with the eyes of *pity*, look on me, and eaſe me, who *come unto thee, laden with the heavy burden of my ſins*; pardon *them*, and ſave *me*, for thy infinite *mercy*: and remember not my *ſins*, but thine own *ſufferings*; think not on me as a *proud* and rebellious *Malefactor*, but as an *humble* and penitent *Convert*. Look on me with thoſe

Luc. 15.

Mat. 11. 28.

those eyes of *compassion*, wherewith thou didst sometime behold *Mary Magdalen*, *Peter*, *and the good Thief*: Give me *true knowledge of my sins*, with the first; *true contrition*, with the second; *and receive me*, with the third, *into thy Heavenly Paradise*. Let thy *obedience* satisfie for my *rebellions*, thy *innocency* for my *guilt*, thy *humility* for my *arrogancy*, thy *fasting* for my *intemperance*, and thy *justice* for my *iniquity*. *Lord, if thou wilt, thou canst make me whole*, and restore me to thy former *grace*. Purifie, purge, and cleanse me from mine *offences*, and open mine *eyes*, that I may clearly *see mine* own *pollution*: and make me to grieve that I have not *grieved* for my *sins* as I ought to have done. And as thou hast by thy *long-suffering* hitherto expected my *repentance*, so, of thy infinite *mercy* and goodness, *pardon* me *repenting*: and grant me *grace*, that I may be afraid to *offend* thee *hereafter*. Hear me, O sweet Saviour, & make intercession for me to the *Father*, with whom, and the *Holy Spirit*, thou dost live and reign *coequal and coeternal Lord God*, world without end, *Amen*.

Luc. 7 48. 22. 61. 23. 43. Mat. 26. 39.

Confession of Sins.

I confess, O Lord,

Psal. 51. 5. That *I was shaped in wickedness, and in sin my Mother conceived me.*

Job 14. 4. That *I was brought forth in uncleanness.*

Deut. 29. 18. That *I am a root of bitterness.*

32. 32. *A wild vine of Sodom.*

Ro. 11. 14. *A branch of the wild olive.*

Eph. 2. 3. *The child of wrath.*

A vessel of dishonour and perdition.

Ose. 7. 16. That *my heart is rebellious, like a starting bow.*

Psal. 5. 10. That *my throat is an open sepulcher,* venting all folly.

That *I am of polluted lips.*

Esa. 6. 5. That my *tongue talketh nothing but*

Ps. 144. 11 *vanity.*

Mar. 7. 22. That *mine eyes are evil, prone to lust.*

Psal. 58. 4. That *mine ears are uncircumcised, and like to the deaf Adder.*

Jer. 3. 3. That *I have a forhead of brass, and a neck of iron.*

He. 12. 12. That *my hands are slow to good.*

Rom. 3. 15 That *my feet are swift to evil.*

I have *sinned* against thee, O Lord, and in thy *sight*, not *fearing* thy *Majesty*.

My Sins are,

In quantity,
Large, and of a great size. Esa. 57 8
Of long contiuance, Ps. 25.11.
From my Mothers breasts.
Deep. Hos. 9 9.
Heavy. Psal. 38 4.
Like *a burden.*
Like *lead.* Zach. 5.7.
Stretching to Heaven with their cry.

Many in number, Jer. 30. 14, 15
Like the *Stars.*
More than the hairs of my head. Ps. 40.12.
The sands of the Sea. *Oratio.*
Oftentimes reiterated. *Manass.*
As a Fountain casting out water. Esa. 57.20
Till they became as a *habit.* Jer. 6 7.
As red as scarlet and crimson. Esa. 1.18.
I am sold under sin. Rom. 7.14
Till they become *natural* to me.
Like the Æthiopians skin. 1 Kings 21. 25.
The Leopards spots. Jer. 13.23

Confeſſion of Sins.

I confeſs, O Lord,

Pſal. 51. 5. That *I was ſhaped in wickedneſs, and in ſin my Mother conceived me.*

Job 14. 4. That *I was brought forth in uncleanneſs.*

Deut. 29. 18. That *I am a root of bitterneſs.*

A wild vine of Sodom.

32. 32. *A branch of the wild olive.*

Ro. 11. 14. *The child of wrath.*

Eph. 2. 3. *A veſſel of diſhonour and perdition.*

Oſe. 7. 16. That *my heart is rebellious, like a ſtarting bow.*

Pſal. 5. 10. That *my throat is an open ſepulcher,* venting all folly.

That *I am of polluted lips.*

Eſa. 6. 5. That my *tongue talketh nothing but*

Pſ. 144. 11 *vanity.*

Mar. 7. 22. That *mine eyes are evil, prone to luſt.*

Pſal. 58. 4. That *mine ears are uncircumciſed, and like to the deaf Adder.*

Jer. 3. 3. That *I have a forhead of braſs, and a neck of iron.*

He. 12. 12. That *my hands are ſlow to good.*

Rom. 3. 15 That *my feet are ſwift to evil.*

I have *sinned* against thee, O Lord, and in thy *sight*, not *fearing* thy *Majesty*.

My Sins are,

In quantity,
Large, and of a great size. Esa. 57 8
Of long continuance, Ps. 25.11.
From my Mothers breasts.
Deep. Hos. 9 9.
Heavy. Psal. 38 4.
Like *a burden.*
Like *lead.* Zach. 5.7.
Stretching to Heaven with their cry.

Many in number, Jer. 30. 14, 15
Like the *Stars.*
More than the hairs of my head. Ps. 40.12.
The sands of the Sea. *Oratio.*
Oftentimes reiterated. *Manass.*
As a Fountain casting out water. Esa. 57.20
Till they became as a *habit.* Jer. 6 7.
As red as scarlet and crimson. Esa. 1.18.
I am sold under sin. Rom. 7.14
Till they become *natural* to me.
Like the Æthiopians skin. 1 Kings 21. 25.
The Leopards spots. Jer. 13.23

In quality,
The worſt of *ſins.*

Eſa. 5.18. Strong, *like cords and cart-ropes.*
Rom. 6 21 *Gaining nothing thereby.*
Eze. 13.19 For *a handful of barley, a little bread.*

Eph. 4.19. Committing *ſin with greedineſs.*
Jer. 3.3. *Sin upon ſin.*
Eze. 3. 7. *With impudence.*
6. 15. *Not being aſhamed.*
Gal. 2.18. *Knowing it to be ſin.*
Jam. 4.17. *Giving offence thereby.*
Mat. 18.7. *Unthankfully.*
Rom. 8.21 *Like the Dog to the vomit.*
2 Per. 2.2. *Like the Sow to the mire.*

Pſal. 119. 137. *Therefore, O Lord, becauſe thou art juſt, and thy judgements true.*
I reap the *fruit* of my fooliſhneſs.
Rom. 6.21 *For what fruit have I in thoſe things whereof I am aſhamed?*
Pſ. 102.3. *My dayes are conſumed in vanity,*
Job 7. 11. *and my years in the bitterneſſe of my ſoul.*
Pſal. 38.3. *And now there is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.*
My heart *trembleth* alſo, with *remembrance*

membrance of thy *Judgements.*

I feel *bitterneſs* above the *bitterneſs* of *death*, in that I have *forſaken* thee, *O God*, and that thou haſt *forſaken me.*

Woe unto me, rebellious *Wretch*, for thus doing.

See, and conſider, *O Lord*, how *vile* I am *become*, for my *Soul* abhorreth to *live.*

I have roared for the diſquietneſs of my heart. Pſal. 38. 8.

And what ſhall I now ſay, or wherein ſhall I open my mouth? What ſhall I anſwer, ſeeing I have done theſe things? Job

Miſerable man that I am, who ſhall deliver me out of this body of death? Rom. 7. 24

When I have not what I can further ſay or do, this only remaineth, this is my laſt refuge, that I direct mine eyes to thee. 2 Chron. 20. 12.

Out of the deep have I called to thee, O Lord: Lord hear my voice. Pſal. 130.

If thou Lord ſhouldeſt be extream to mark what is done amiſs, O Lord, who may abide it?

Enter not into judgement with thy Servant, O Lord, for in thy ſight

ſhall no man living be juſtified.

Wherefore, O Lord, I appeal *from Thee, to Thee.*

From *Thee*, a juſt *Judge*;

To *Thee*, a merciful *Father.*

From the *Throne* of thy *Juſtice*,

To the *Seat* of thy *Mercy.*

O Lord, be pleaſed to admit of this *appeal.*

If thou do not, *I periſh.*

Mat. 8. 25. *And, O Lord, careſt thou not that I periſh?*

1 Tim. 2. 4. 2 Pet. 3. 9. *Who wouldeſt have all to be ſaved, none to periſh.*

1 *I am thine, O ſave me.*

Pſ. 119. 94. 138. 8. *Deſpiſe not the work of thy hands.*

Wiſ. 11. 24. *Who hateſt nothing which thou haſt made.*

I am thy Servant, and Son of thy

Pſ. 116. 15. *Handmaid.*

Thy Name is called on by us.

Dan. 9 19 Heb. 1, 16 *Thou art not aſhamed to be called our Lord.*

I am the *price* of thy *Sons blood.*

O ſpare thy *Workmanſhip.*

Thy *Child.*

Thy *Name.*

The *price* of thy *Sons blood.*

But I am a *ſinner*, and *God heareth not ſinners.* 2 Joh. 9. 30.

Yet I pray thee remember of what I am made; *That I am but fleſh, and a wind that paſſeth away, and cometh not again.* Pſ. 78. 40.

Take notice of the *matter* of which I am *made.*

Remember *that I am but duſt.* 103. 14.

Frail fleſh.

Light wind.

Looſe duſt.

And wilt thou, O Lord, *break a leaf driven with the wind too and fro? and wilt thou purſue dry ſtubble?* Job. 13. 25.

Behold, *O Lord*, though I have ſinned, yet I *humble my ſelf under thy mighty hand.* 3. 1 Pet. 5. 6.

Spare the *humble* and *contrite.*

David ſpared *Shimei* that *railed on him.* And *David* was *a man according to thine own heart.* 2 Sam. 19. 19. 1 Sam. 13. 14.

Therefore do thou *ſpare* me.

Ahab, King of *Iſrael*, forgave the King of *Syria* his offence, *upon his humiliation.* 1 Kings 20. 31.

Was there ever King of *Iſrael* more *merciful* than thou?

Thou forgaveſt the ſame *Ahab*

1 Kings 11. 29. (*who had sold himself to sin*) when he *humbled* himself.

Spare me also, I beseech thee.

Ps. 80. 4. *O Lord, how long wilt thou be angry with thy Servant which prayeth.*

Job 31. 3. Surely, Lord, *I hide not my sins, like Adam, but confess them.*

1 Col. 11. Behold, *I judge my self.*

31. Accept, *O Lord,* the *Sacrifice* of a

2 Cor. 7. 11. *troubled* Spitit,
A *contrite heart,*
A *grieved* Soul,
A *wounded* Conscience.
Though I have *sinned* against thee.

4 It hath ever been thy *Practice* to be *merciful.*

Ps. 22. 4. *Our Fathers trusted in thee, they trusted, and were not confounded.*

25. 6. Thy mercies *have been ever of old.*

89. 49. *Lord, where are thy former loving kindnesses.*

Syr. 2. 10. *Look at the Generations of old, and see, did ever any trust in the Lord, and was confounded? Or whom did he ever despise, that called upon him.*

5 It is due by thy *Promise.*

Ps. 119 49. *Remember thy word unto thy servant;*

upon

upon which thou haſt cauſed me to hope.

Let thy mercy come unto me, O Lord, even thy ſalvation, according to thy word. 41.

God hath promiſed, which cannot lie. Tit. 1. 2.
He is a God of truth. Pſal 36 6.
And confirmed it with an Oath. Heb. 6. 17.
Which promiſe the unbelief of men cannot make void. Rom. 3. 2.
If we believe not, yet he abideth faithful, he cannot deny himſelf. 2 Tim. 2. 13.

There will ariſe no *benefit* by my *deſtruction.* 6

For what profit is there in my blood, if I go down into the pit? Pſal. 30. 9

For in death is no remembrance of thee, and in the grave who ſhall give thee thanks? 6. 5.

Wilt thou ſhew wonders to the dead? Or ſhall the dead ariſe and praiſe thee? 88. 10.

Shall thy loving kindneſs be declared in the grave? Or thy faithfulneſs in deſtruction? Pſ. 88. 11.

The grave cannot praiſe thee, death cannot celebrate thee: the living, the living, he ſhall praiſe thee. Eſa. 38. 18

I will not dye, but live, and declare the works of the Lord. Pſ. 118 17
Pſal 34. 8.

O taſte and ſee how gracious the Lord 1 Pet. 1. 3.

is, bleſſed is the man that truſteth in him.

Pſ. 109. 2. Thy mercies, *O Lord,* are *Sweet.*
97. 17. *Comfortable.*
63. 4. *Better than life.*
5. 7. *Many.* A multitude of them.
51. 1. *Plentiful,*
130. 6. *Tender.*
Luc. 1 78. *Tender.*
Rom. ,20 *Superabundant.*
1 im. *Wonderful.*
1. 14. *Infinite.*
Pſal. 17. 7. *Great.*
71. 13.
86 1. *Broad. From the Eaſt to the Weſt.*
119. 156. *Long.*
103. 12. *Deep.*
Eph. 3. 18, 19. Pſal. 26 5 108. 4. *High.* { *To the Heavens.* / *Above the Heavens.*
Pſal. 25. 5.
103. 17. *Paſt knowledge.*
136. *Eternal of old.*
19. 2. *For ever.*

79. 9. *Preventing.*
23. 6. *Following.*
32. 11. *Compaſſing.*
103. 13. *Pardoning.*
4. *Crowning.*
145. 9. *Over all thy works.*

Our

Our sins. Rom. 5. 20
Thy justice. Jam. 2. 13.
Thou art the Father of mercies. 2 Cor. 1. 3.

Thou art patient, and slow to anger. 1

Thou winkest at the sins of men, because they should repent. Wis. 11. 23
Sparing thy people forty years. Ps. 95. 10.
Many times thou didst turn thy wrath away, and wouldest not suffer thy whole displeasure to arise. 78. 39.
It is of thy mercy that we are not consumed. Lam. 3. 21

Gentle in correcting, insomuch as thy *justice* is not without *mercy*. 2

I will visit their offences with the rod, and their sin with scourges: Nevertheless, my loving kindness will I not utterly take from him. Ps. 89. 32. 33.
He hath not dealt with us after our sins. 103. 10.
How shall I smite thee, O Ephraim? Hos. 11. 8.

Placable, and easie to be pacified. 3

He will not alway be chiding: neither keepeth he his anger for ever. 103. 9.
His wrath endureth but the twinkling of an eye. Psal. 30. 5.

For

Esa. 54.7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.*

Abac. 3.2. *In anger he remembreth mercy.*

2 Sam. 12. 13. David said, *I have sinned against the Lord.* And Nathan said to David, *The Lord hath also put away thy sin, thou shalt not dye.*

Esa. 30.18 *The Lord waiteth to be gracious unto us.*

4 Compassionate.

Luc. 1.71. *Thy Compassions* are called *bowels of mercy.*

Ps. 106.43 *When thou didst see the misery of thy people, thou hadst compassion on them.*

Mat. 15. 32. 18. 27. *Then the Lord of the servant, moved with compassion, loosed him, and forgave him the debt.*

4 Not only ready to forgive, but profuse in mercy.

Ps. 130.7. *With thee is plentious redemption.*

Lu. 15.22 The Father of the *Prodigal*, not only *pardoned* him, but *put on him the best Robe*, and a *Ring*, and *killed the fat Calf for him.*

He will have joy in Heaven, for a sinner repenting.

7.

Thy

Thy pardon extendeth, not only to *small*, but *great* sins, and sinners. 6

Such as *Pet. who forſware thee*, Lu. 26. 74.
Paul, *who blaſphemed thee.* 1 Tim. 1. 13.
The *Thief on the Croſs.* Lu. 23. 43.
The *Adultereſs.* John 8.
Mary Magdalen. Luc. 7. 38.

They ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not the Land be greatly polluted? But thou haſt played the Harlot with many Lovers, yet return again to me, ſaith the Lord. Jer. 3. 1.

He is kind to the unthankful and evil. Luc. 6. 35.

But all theſe are recapitulated and ſummed up in *Chriſt Jeſus.* 7

In whom he hath given us great and precious promiſes. 1 Pet. 1. 4.

And in whom all the promiſes of God are Yea, and Amen. 2 Cor. 1. 19.

In *naming of whom it will be ſufficient.* Joh. 16. 23

Jeſus, thou Son of David, *have mercy on me.* Mat. 15. 22.

Which Name Jeſus, *was given unto him, becauſe he ſaveth us from our ſins.* Mat. 1. 21.

Lord,

S. *Auguſt.* *Lord*, Do not ſo earneſtly mark our ſins, as that thereby thou forget thine own Name.

2 Sam. 19 Thou Son of *David* (*who forgave* Shimei *his ſworn Enemy, reviling him*)

Forgive me.

O Chriſt hear me.

Intercede for me.

Make thy *Father* propitious to me.

Pſal. 35. 3. Say unto my Soul, *I am thy Salvation.*

1 Tim. 2. 15. Let not thy Apoſtle comfort me in vain, when he ſaith, *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.*

Rom. 5. 20 *Where ſin hath abounded, there grace hath ſuper-abounded.*

11. 32. *God hath concluded all under ſin, that he might have mercy upon all.*

5. 10. *When we were Gods Enemies, we were reconciled to him by the death of his Son.*

Let not another of thy *Apoſtles* ſay in vain.

1 Pet. 3 18 *Chriſt once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God.*

Let not the third.

Mercy

Mercy rejoyceth above judgement. Jam. 2. 13.

Let not the fourth.

If any man sin, we have an Advo- 1 Joh. 2. 1.
cate with the Father, Christ Jesus the
righteous. And he is the propitiation 2.
for our sins, and not for ours only, but
for the sins of the whole world.

Let not thine own *words* be spoken *in vain.*

Come unto me all ye that labour, Mat. 11.
and are heavy laden, and I will give 28.
you rest.

I came not to call the righteous, but Luc. 5. 32.
sinners to repentance.

I came not to judge the world, but to John 12.
save it. 47.

These things are not cannot be spoken in *vain.*

Wherefore, in the multitude of the Ps. 94. 19.
sorrowes that are in my Heart, thy
comforts, O Lord, have refreshed
my Soul.

Let us therefore come boldly to the
Throne of Grace, that we may obtain Heb. 4. 16.
mercy, and find grace to help in time of
need.

Which be pleased to grant,
For thy great and many *Mercies.*
Thy *Names* sake.
The *Glory* of thy Name.

Thy

Thy *Promiſe* ſake.
Thy *Practice* ſake.
My *Miſery*.
My *Infirmity*.
Even for thy Son *Jeſus Chriſt's* ſake.

The Seven Penitential Pſalms Paraphraſed.

Pſalm 6.

O *Lord* my God, *rebuke me not*, I beſeech thee, *in thy* fierce *indignation* againſt my ſins, either in this life, or at the day of judgement, *neither chaſten* or correct *me in thy hot diſpleaſure*, by condemning me to eternal death.

2 *Have mercy* and compaſſion *upon me*, according to thy accuſtomed goodneſs, *O Lord*, *for I am weak*, and

and frail by nature, strengthen me therefore by thy grace, *O Lord*, and *heal me*, by curing the infirmities of my Soul, *for* they are multiplied so greatly upon me, that *my bones*, and all my inward parts *are vexed* and disquieted with the remembrance of them.

3 *My* sinful *Soul*, considering my manifold offences, and trembling at the thought of thy just anger against them, *is also* (like as is my flesh) *sore troubled*, and almost at the point of desparation: *but thou, O Lord*, that desirest not the death of a sinner, *how long* will it be ere thou look upon me, and bring me out of this misery?

4 *Return* from the rigour of thy justice, *O Lord*, to the sweetness of thy mercy, *and deliver my Soul* from the bondage of sin: *O Lord*, save me from the assaults of the Devil, not for any merits of mine, but *for thy mercies sake*, in Christ Jesus my Saviour.

5 *For in death there is no remembrance of thee*, to praise and glorifie thy Name: *and who*, surely none there is that *shall give thee thanks*, or celebrate

celebrate thy goodness *in the grave* of Hell, where nothing is to be heard but weeping, gnashing of teeth, and blasphemies.

6 *I am weary* and faint, *with my groaning* and sighing for my transgressions, *every night*, when I should take my rest, *I wash my bed*, weeping for them, *and I water my couch*, the place of my rest, *with my tears* of unfeigned repentance.

7 *Mine eye* of reason and understanding *is consumed*, and groweth weak, *because of* the *grief* I take, fearing thy judgements: yea, *it waxeth old*, and I continue in sin, *because of* the united Forces of *all mine Enemies*, the World, the Flesh, and the Devil.

8 *Depart* therefore far *from me all ye* mine Enemies, which are, and have been the *workers* and causers *of* mine *iniquity*, by your tentations, and evil examples; for henceforth I will have no more to do with you; *for* my Conscience assureth me, that *the Lord*, of his infinite goodness, *hath heard* and pitied *the voice of my weeping*: and therefore I should be unthankful to him, to return to those sins,

ſins, which he, in his mercy, hath forgiven.

9 *The Lord*, I cannot repeat it too often, *hath* graciouſly *heard my* earneſt *ſupplication* for the pardon of my ſins, and he, *the Lord*, plentiful in pity, hath not only now, but *will* alſo hereafter *receive my prayer*, whenſoever I call faithfully upon him.

10 *Let all mine Enemies* therefore: who have ſought my deſtruction, *be aſhamed* at my Converſion, and *be ſore vexed* and troubled at the conſideration of Gods judgements. *Let them* no longer delay, but repent and *return* to the Lord, *and be aſhamed*, that they have ſo long deferred their converſion, and *ſuddenly*, without any longer delay, make their peace with him, by unfeigned repentance.

Glory be to the Father, &c.

Pſalm 32.

BLeſſed *is he* in this life, in aſſured hope, and thrice bleſſed, in full and perfect fruition, in the life to come,

come, *whose transgression*, by Gods mercy, *is forgiven*, in respect of the offence: *and whose sin*, by the imputation of Christs righteousnes, *is so covered* in this world, that it be not laid open at the day of judgement, in respect of the punishment.

2 *Blessed* and happy *is the man, unto whom*, in regard either of offence, or punishment, *the Lord*, accepting the merits of Christ, *imputeth no sin*, but giveth so ample a remission of them, that he taketh no notice of any sin in him: *and in whose Spirit*, as well as in outward shew, *is no guile*, but penitently, without hypocrisie, bewaileth his offences.

3 *When I* my self (I speak by experience) *kept silence*, dissembling and covering my sins, wherewith my Conscience was oppressed, *my bones*, and inward parts, *waxed old* and feeble, *through my roaring*, which God regarded not, though I cryed *all the day long*, and that, because I confessed not my sins aright unto him.

4 *For day and night*, continually, *thy* hard *hand* of affliction *was heavy upon me*, to punish my obstinacy, and to reduce me to repentance; and by

reason

reason thereof, *my moisture* and vigour which I formerly had, *is turned like to the drought of Summer*, and is almost withered and dryed up.

5 *My sin* therefore, at the last (I being thus handled by thee) did I resolve to *acknowledge unto thee* in contrition of soul, *and mine iniquity*, which I formerly concealed, *I have not* any longer *hid*, but humbly confessed unto thee.

6 *I* further *said* within my self, when thy grace began to work in me, that *I will* no longer continue in my rebellion, but penitently *confess* all *my transgressions*, and iniquity *unto the Lord*, gracious and merciful: and I had no sooner done it, but *thou* (of thy wonted compassion) *forgavest the iniquity*, and punishment *of my sin*, committed against thee.

7 *For this* remission of sin, as it was necessary for me to pray for it, so *shall every one*, of what condition soever, *that is godly*, (for the just also fall) *pray unto thee*, O Lord, *in a time when thou mayest be found*, in a fit season. *But in the* greatest danger of *floods*, and swelling of the *great* waters of afflictions, God will so preserve

serve the just man, that *they shall not* have power to *come nigh unto him*; to oppose or overwhelm him.

8 *Thou*, O God, *art my hiding place*, and refuge in all tribulations; *thou* (for in none other will I trust) *shalt preserve me*, by thy power, from *trouble* and adversity. *Thou shalt compass me about with* thy mercy, and I will sing unto thee *songs* of praise, for my *deliverance*.

9 *I will instruct thee* (saith God) O Man, if thou wilt be ruled by me, *and teach thee in the way of* righteousness, *which thou shalt walk* in without erring. *I will guide thee* in the right way *with mine eye* of providence, that no evil shall happen unto thee.

10 *Be ye not* therefore, O foolish men (since I am so careful over you) without reason, *as the* unruly *Horse*, *and* dull *Mule*, *which have no understanding*, to bridle their head-strong desires: *whose* hard *mouth must be held in* with strong hand, and *with bit and bridle*, and you with tribulations and afflictions: if you be rebellious, then (as they must be held in, *lest they come near thee*, and fall upon their Rider, or kick at them, so) shall you be

be forced by adversity to know your selves, for opposing God your Creator.

11 *Many sorrows*, either in this world, or torments, in the world to come, *shall be to the* obstinate and unrepentant *wicked*: *but he that* with his whole heart dependeth on, and *trusteth in the Lord* his God, the *Mercy* of the same God *shall compass* and defend *him on every side*, from all dangers.

12 *Be glad* then, O ye Servants of the most High, *in the* salvation of the *Lord*, and not in your own strength, *and rejoyce* in fervency of spirit, *ye* that are *just* and righteous: *shout for joy*, in the comfort of a good Conscience, *all ye that are upright in heart*. Because the Lord is gracious to those that love him, and hath delight in the prosperity of his Servants.

Glory be to the Father, &c.

Psalm

Pſalm 38.

O *Lord*, I do not altogether decline and refuſe thy corrections, only this I require of thee, that thou *rebuke me not in thy* fierce *wrath*, by condemning me with the reprobate: *neither chaſten me*, poor ſinner, too ſeverely, by the extraordinary afflictions of this life, or *in thy hot diſpleaſure.*

2 *For* it is not without cauſe, that I ſhould thus deprecate thine anger, for *thine arrows* of grief and anguiſh *ſtick faſt in me*, and are ſore upon me already, *and thy hand* of preſent affliction *preſſeth* and troubleth *me ſore.*

3 *There is no ſoundneſs* nor *health in my fleſh*, *becauſe of* the vehemency of *thine anger* againſt me: *Neither is there any reſt* or quiet *in my bones*, and inward parts, when I conſider, that thy diſpleaſure ariſeth towards me, *becauſe of* the grievouſneſs of *my ſinne.*

4. *For* (having recollected my thoughts) I find that *mine iniquities* (which

(which hitherto I regarded not) are so many, that they *are gone over my head*, they are past my understanding, for quantity and quality, and *as a heavy burthen*, for the weight of them, *they are* become *to heavy for me to bear* any longer: they press me down so much, that I cannot look up to Heaven, or heavenly things.

5 *My wounds*, which sin hath made in my Conscience, *stink* in thy nostrils, O God, *and* they *are* so abominable, that now they *corrupt*, and putrifie in mine own sight: and all this is come upon me, *because of my foolishness*, that have let them go so long unsearched, (un-repented of) that they are almost past cure, or remedy.

6 *I am troubled* therefore, that I have so long put off my conversion, *I am bowed* and pressed *down*, with the weight of my transgressions, and am humbled in soul for them *greatly*, and crave pardon for them. *I go mourning* and grieving *all the day long*, bewailing the former time of my life mis-spent.

7 *For my loyns are filled*, and infected *with a loathsome disease*, of car-

nal concupiscence: *and there is no soundness* nor goodness at all in *my flesh*, for that it rebelleth against the Spirit.

8 *I am feeble in* body, *and sore broken* in mind, in so much, that considering with my self, how grievously I have offended thee, *I have roared* and cryed bitterly, *by reason of the disquietness of my sinful heart*: O Lord, therefore forgive my offences.

9 *Lord*, who knowest all things, and dost search into the hearts of all men, *all my desire*, to be reconciled to thee, and to lead a new life, *is before thee*, thou knowest it, *and my groaning*, and earnest prayer, mingled with sighs and tears, *is not hid from thee*, but (I hope) is ascended into thy presence.

10 *My heart*, which hath lost the peace of Conscience, *panteth* for fear of thy Judgements, *my* [wonted *strength faileth me*, and I am grown weak: *as for the light of mine* inward *eyes*, wherewith I was wont to discern good from evil, *it is also* dim, and *gone* [*from me*, and I am become like to them that walk in darkness.

11 *My*

11 *My lovers, and* those which I took for *friends*, because they see me go about to forsake my evil courses, *stand aloof off from my sore*, and instead of giving me comfort, become mine adversaries: *and my kinsmen*, who in my prosperity fawned on me, now *stand afar off*, and leave me comfortless.

12 *They also* of mine Enemies, *that seek after* the ruine of *my life*, and eternal happiness, *lay snares* and tentations *for me*: *and they that seek my hurt*, in bereaving me of my good name, *speak mischievous* and false *things* to my reproach, *and imagine deceit*, how to divert me from the right way, *all the day long*.

13 *But* I, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved my self to them *as a deaf man*, giving no ear to their allurements, and made as though I *heard* them not: *and I was* in my behaviour to them, *as a dumb man*, that knew not how to speak; or, *that opened not his mouth*.

14 *Thus* careful *was I*, lest mine Enemies should entrap me, and I con-

tinued still, *as a man that heareth not*, nor is moved with their tentations, *and in whose mouth* (notwithstanding their evil deeds to me) *are no reproofs*.

15 *For in thee, O Lord*, (let them do what they can) *do I hope*, and put my confidence, that *thou wilt* keep thy promise, and *hear me*, when I call upon thee, *O Lord, my God*, and Saviour.

16 *For I said* in my prayer to thee, *hear me, O Lord, lest*, if thou forsake me, *they should rejoyce* and triumph *over me*, for *when*, and as soon as *my foot* of Faith *slippeth*, never so little by infirmity, *they* presently imagine, that thou hast forsaken me, and *magnifie themselves*, as though they had obtained victory, *against me*.

17 *For I* cannot marvel, that they should so do, considering, that when I feel the weight of my sins, I my self *am ready to halt* and despair: *and* the reason of *my sorrow is*, because thy judgements are *before me*, and in my thoughts.

18 *For* remedy whereof, *I will declare*, and confess to thee, O Lord,

in

in the biterneſs of my Soul, *my iniquity*, and take revenge of my ſelf for it: yea, *I will be* (as long as I live) heartily *ſorry*, and much grieved *for my ſin* paſt, though it be forgiven.

19. *But mine Enemies* think not of forſaking their wayes, they *are lively*, and merry, and cry peace, peace, to their Souls, *and they are ſtrong* to do evil: and *they alſo that hate me* (becauſe they ſee my Converſion) *wrongfully*, and without cauſe, *are multiplyed*, and exceedingly increaſed.

20 *They alſo that* unthankfully *render evil* to *me*, *for* the *good* which I have done unto them, *are* alſo become *mine Adverſaries*, and do unto me all the miſchief they can, and why? *becauſe* they perceive my converſion, and that *I follow* and love *the thing that good is*, which they hate.

21 *Forſake me not*, either in tentation, or tribulation, *O Lord*, the Author of my ſalvation: *O my God*, whom I deſire to ſerve, *be not far from me*, by with-drawing thy grace from me.

22 *Make haste* (lest I faint under the burthen of my sins) *to help me*, against my Enemies, *O Lord*, who art my only stay in this life, and *my salvation* in the life to come.

Glory be to the Father, &c.]

Psalm 51.

Have mercy upon me, miserable sinner, *O God*, full of mercy and compassion, *according to thy loving* and infinite *kindness* to the Sons of men; and, as my sins are infinite, so, *according to the multitude of thy tender mercies*, which thou hast ever shewed to penitent sinners, *blot out* of the book of thy remembrance *my* innumerable *transgressions*.

2 *Wash me thorowly*, with the blood of thy dear Son, *from mine iniquity*, whereby I have so often offended thy Majesty; *and cleanse me*, in the fountain of thy mercies, *from my sin*, whereby I have also offended my Neighhour.

3 *For*, behold, O Lord, *I* hide not, nor excuse, but in the bitter

tears

tears of repentance *acknowledge* and confess *my* horrible *transgressions* against thee, *and my* grievous *sin*, in which I did for a time take delight, is grown odious to me, and *is ever before me* in remorse of Conscience.

4. *Against thee*, most mercifull Father, *only, have I sinned, and* though I were ashamed to commit sin in the sight of men, yet I have *done this* great *evil* in *thy* all-seeing *sight*: yet, O Lord, be mercifull to me, and pardon it, *that thou mightest be justified*, and found true and faithfull, *when thou speakest* (as thou hast often done) of mercy and forgiveness to the penitent, *and be clear* from the imputation of injustice, *when thou art* arrogantly and falsly *judged* for severity, thy punishments being just, though the eyes of our understanding be not so clear, as to perceive the justice of them.

5 *Behold*, O Lord, that I, as all man-kind, *was shapen in* the *iniquity* of original sin, from which fountain springeth my misery: *and in sin*, and concupiscence *did my mother conceive me*, from whence groweth the infirmity of my flesh.

6 *Behold* alſo, O Lord, I know that *thou deſireſt Truth*, Faith and integrity, *in the inward* parts of my conſcience: *and in the hidden* parts of me (my ſoul) *Thou ſhalt make me*, by the illumination of thy Holy Spirit, *to know wiſdom*, to eternal life.

7. *Purge me*, leprous ſinner, *with* ſpiritual *Hiſope*, the blood of thy Son, inſtead of the Hyſope, which was wont to cleanſe the leprous, in the law; and by that blood, *I ſhall be clean*, and purified from the leproſie of ſin: *Waſh me*, in the fountain of Grace, *and* then, by tears of repentance, and the merits of my Saviour, *I ſhall be whiter* in thy ſight, *than Snow*.

8. *Make me* poor wretch *to hear*, and ſenſibly feel the *joy* and comfort, of remiſſion of my ſins: *and* let me find *gladneſs* in the promiſe of life eternal, *that the* ſpiritual *bones* of my ſoul, *which thou haſt broken* with tentations; and afflictions, *may rejoyce*, and give thee thanks and praiſe.

9 *Hide* and turn away *thy face*, and wrathfull countenance, *from my ſins*, lay them not to my *charge*: *and blot out* of thy Regiſter *all mine iniquities*,

quities, that they never appear to condemn me.

10 *Create in me* (polluted) *a clean* and pure *heart*, *O God*, the Creator of all things, and *renew* by thy Grace, *aright* and sanctified *Spirit in me.*

11 *Cast me not away*, into the pit of desperation, by debarring me *from thy presence*, where (only) is fulness of joy, *and take not* for ever, *thy Holy Spirit* of comfort *from me.*

12 *Restore unto me* rather *the* unspeakable *joy of thy Salvation* in Christ Jesus, which they feel in their consciences, whose sins thou remittest: *and* when I am reinstated in thy favour, *uphold* and keep *me*, from falling again, *with thy free*, powerfull, and saving *Spirit.*

13 *Then*, even when I shall be restored, *I will*, by word of exhortation, and example of conversation, *teach transgressors* how they shall keep *thy wayes* and Commandements: *and* by that means (thy Grace assisting) they, which now are *sinners*, shall forsake their wickedness, and *shall be truly converted unto thee.*

14 *Deliver me*, and quit me, from my former bloody offences, and keep

me henceforth, *from blood-guiltiness*, and carnal corruptions, *O God*, my Protector: *Thou God*, which art my Redeemer, and the Author *of my Salvation*: *and*, all the dayes of my life, *my tongue*, for joy thereof, *shall sing* unto thee, and that *aloud*, and chearfully: and praise thy Name, by extolling *of thy righteousness*, who dost justifie sinners, and art merciful to the penitent.

15 *O Lord*, that giveſt wiſdom to the ſimple, *open thou my lips*, which are cloſed by ſin, from doing any ſervice unto thee: *and* then, with boldneſs, *my mouth ſhall* utter; and *ſhew forth thy praiſe*: For to thee alone belongeth all Honour and Glory.

16 *For thou*, O God, *deſireſt not*, that I ſhould offer the *Sacrifice* of Goats and Calves, to expiate my offences, *elſe would I* willingly *give it*, and lay it on thy Altar: but *thou* (having, by ſending thy Son Chriſt Jeſus, abrogated the Ceremonies of the Law) *delighteſt not* any longer *in burnt Offerings*, but in obedience to thy Commandements.

17 *The Sacrifices* accepted *of God*, and whereby we are in Chriſt reconci-

led

ed to him, *are a broken* and humble *Spirit*, dejected with the sight of sin: *a broken and contrite heart*, truly mortified and repentant, *O God, thou* hast promised, that thou *wilt not despise*, but lovingly accept.

18 *Do good*, O God, *in thy good pleasure*, and be favourable and gracious *unto Sion*, thy Catholick Church: *Build thou*, upon a sure Foundation of Religion, and establish the hearts of thy Saints and Servants, *the walls of thy* Church, *Jerusalem*.

19 *Then shalt thou*, in Christ Jesus, *be pleased* with us, and *with the Sacrifice of Righteousness*, in thy Congregation. And with *burnt Offerings and Oblations* of our hearts. *Then shall they*, thy Servants thus established, *offer Bullocks*: the Sacrifice of praise, *upon thine Altar*, in thy presence, to the honour of thy most holy Name.

Glory be to the Father, &c.

Psalm

Psalm 102.

HEar *my Prayer*, which, in the bitterness of my Soul, I make to thee, *O Lord*, whose mercy is the Sanctuary of distressed sinners: *and let* nothing stand between that mercy and me, which may hinder *my cry* to *come to thee.*

2 *Hide not thy face*, turn not away thy countenance *from me*, as if thou wert offended at me, but rather, *in the day* of adversity, *when I am in trouble* and sorrow, *encline thine ear* of pity *unto me*, and that right soon and *speedily.*

3 *For my dayes*, which I have misspent, *are consumed away like smoke*, which for want of substance, dissolveth to nothing, *and my bones*, which by my broken spirit, are dryed up, *are burnt up as a fire-brand.*

4 *My heart is* dejected, and *smitten* with the thought of thy Justice, *and* it is *withered*, with remembrance of thy Judgements, *like grass*, without juyce or sap: *so that* in this anguish of Soul, *I forget*, and loath *to eat my bread.*

5 *By*

5 *By reason of the* grievous *voice of my groaning*, sighs, and tears, I am so consumed away, that *my bones*, for want of flesh, *cleave to my skin*, and I am nothing but skin and bone.

6 *I am* (for shame that I have offended thee) *become* in condition *like a Pelican*, that liveth solitarily *in the Wilderness*: and *I am like an Owl*, not daring to be seen, but *that* avoideth the light, and *is* continually *in the Desert*, shunning the company of other Birds.

7 *I watch*, and sleep not, for the thought of my sins, *and am as a Sparrow*, that caring for no company, sitteth *alone*, making grievous lamentation in a mournful note, *upon the house-top*.

8 *Mine Enemies*, seeing me thus penitent, *reproach me*, with opprobrious speeches, *all the day*, continually deriding me: *and they that* (while I was their companion in sin) applauded me, *are*, upon my conversion, *mad against me*, and do combine, and *are sworn* to do me mischief, and to that end set themselves *against me*.

9 *For* this cause, taking no pleasure in this world, *I have eaten ashes*, and

and fed upon courſe meat, *like* as it were fine *bread*, and dainty fare, *and* I have *mingled my drink with* tears, *weeping*, and lamenting for my ſinnes.

10 *Becauſe of thine indignation* againſt me for them, *and thy wrath* for my bad life paſt, all this evil and more hath befallen me, *for thou haſt lifted me up* very high, *and* from thence haſt *caſt me down*, that my fall might be the greater.

11 *My dayes*, few and evil, *are* paſſed *like a ſhadow* upon a Sun-Dyal, *that declineth* toward the Evening: *and I* that lately ſeemed to flouriſh, *am withered*, and dryed up, *like graſs*, without ſap, for want of thy comfort.

12 *But thou, O Lord*, which wert and art, ſhalt continue immutable, and *ſhalt endure for ever*, while all tranſitory things paſs, and come to nothing: *and thy* glorious works, ſhall be had in *remembrance unto all generations*, even unto the end of the world.

13 *Thou*, O Lord, who ſeemeſt to men to ſleep, *ſhalt ariſe* in thy ſtrength, *and have mercy* and compaſ-

ſion

ſion *upon Sion*, thy Church militant, now oppreſſed with the tyranny of Antichriſt: *for the time to* look upon her, and *favour her*, is at hand, *yea the ſet time*, which thou haſt decreed for her deliverance, *is*, or will not be long ere it come.

14 *For* they which be *thy* true and faithfull *Servants take pleaſure* and delight *in her ſtones* (their fellow Servants) and are glad when they ſee them proſper: *and favour*, and pity the very *duſt* and ruines *thereof*, when they ſee them under perſecution.

15 *So*, that when they ſhall be delivered from their miſery, *the* very *heathen ſhall fear* and tremble at the *Name of the Lord*, and be converted to him: *and all the Kings* and Potentates *on earth*, which now oppoſe the truth, ſhall acknowledge thee, O Lord, to be the King of Kings, and Lord of Lords, and be afraid at the greatneſs of *thy glory* and Majeſty.

16 *When the Lord*, by his almighty power, *ſhall build up Sion*, *and* repair the ruines of his Church, *he ſhall then*, to the confuſion of his enemies, *appear in his glory*, which they ſhall not be able to endure.

17 *He*

17 *He will* then in mercy *regard*, and hearken to *the prayer* of his poor ſervants, and the *deſtitute* of his help: *and not* any longer ſeem to turn away his face from them, nor *deſpiſe their prayer*, and earneſt ſupplications.

18 *This* mercy of his, *ſhall* then *be* recorded and *written*, as a remembrance *for the generations to come*, even to the end of the world, which ſhall attempt the like againſt his Church: and *the people*, yet unborn, *that ſhall* ſucceed and *be created*, in ages to come, *ſhall praiſe* and magnifie *the Lord*, which only doth marvellous things.

19 *For he hath* in mercy, by ſending his Son Chriſt Jeſus, *looked down from the height of his Sanctuary*, his holy place: even *from Heaven*, his Fathers boſom, *did the Lord* Jeſus *behold the Earth*, and had compaſſion upon all the Sons of men.

20 *To hear* and pity *the groaning of the Priſoners*, ſuch as did groan under the burden of the Law, and *to looſe*, and ſet at liberty, by his paſſion and interceſſion, *thoſe* of the poſterity of Adam, *that are appointed to* ſuffer *death*, for not fullfiling the ſame.

21 *To*

21 *To* the end, that they being ſo delivered, may *declare*, and ſhew the power, and *the Name of the Lord*, which is Jeſus the Saviour, *in Sion*, his Church: *and* magnifie and extol *his praiſe in Jeruſalem*, his holy habitation.

22 *When the* faithful *people*, which are yet diſperſed over the face of the Earth, *are gathered together*, and made one Congregation, *and the Kingdoms* of the Earth, which are yet in darkneſs, are inſtructed *to ſerve* thee, *the* only *Lord* of Heaven and Earth.

23 *He*, even the Lord, in the time of this expectation, hath *weakned* and abated *my ſtrength*, ſo that I can do no good of my ſelf, *in the way* of this my earthly pilgrimage: *he hath ſhortned* and cut off *my dayes*, by afflicting me for my ſin.

24 *I ſaid*, yet in this weakneſs, and anguiſh of my Soul, *O my God*, with-draw not now thy mercy from me, and *take me not away* out of this world *in the midſt of my dayes*, the chief time of my ſtrength; as for *thy years*, as they *are* from all eternity, ſo ſhall they endure, *throughout all generations*,

generations, even for ever.

25 *Of old*, at the beginning of time, *hast thou*, of thine own power, *laid* and created *the Foundations of the Earth*, the visible World, and all things in it: *and the Heavens*, and Firmament thereof, *are the only work of thy* Almighty *hands* and power.

26 *They*, even Heaven and Earth, and all things in them, *shall* pass away and *perish*, from the form they now have: *but thou*, O Lord, the Creator of them, *shalt endure* immutable. *Yea*, without all doubt, *all of them*, as thou hast decreed, *shall wax old*, and consume with age, *like a garment* long worn, and *as a vesture*, or garment, *shalt thou*, by the sound of the last Trump, *change* and dissolve *them*, *and they shall* yield to thy power, and *be changed*.

27 *But thou*, O Lord, *art the same*, alwayes unchangeable: *and thy years*, being from all Eternity, *shall have no end*, but continue for ever.

28 *The Children*, and posterity *of thy* faithful *Servants*, begotten by the seeds-men of thy Word, *shall continue*

in

in grace in this life: *and their* righteous *seed shall stand fast*, and be established for ever, together with them in glory hereafter, and enjoy everlasting happiness *before thee*, in thy blessed presence.

Glory be to the Father, &c.

Psalm 130.

OUt *of the depth* of tentations, dangers, and sorrow for my sins, wherein my Spirit is almost overwhelmed, *have I*, by fervent prayer, *cryed* and called *unto thee*, *O Lord*, who only art able to give me relief.

2 *Lord*, of thy mercy haste thee, and *hear my voice* and petition, and deliver me from my misery, O my God, *let thine ears* of pity and compassion *be attentive to* consider and well weigh *the* lamentable *voice of my* humble *supplications*, and let not my prayer return unpitied or unheard of thee.

3 *If*

3 *If thou, Lord*, contrary to thy diſpoſition, *ſhouldeſt be* ſo exact and *extreme*, as in the rigour of thy juſtice, *to mark* the *iniquities*, which we by our natural corruption daily fall into, and puniſh us accordingly: *O* good *Lord*, *who*? none, not the moſt upright, *ſhall* be able to anſwer one for a thouſand, or *ſtand* before
Job 3. 3. thee, (without much horrour) at the Judgement Seat.

4 *But*, for the comfort of poor wretched ſinners, and to keep us from utter deſperation, we find it recorded by the holy Spirit, that *there is forgiveneſs* of ſins, and mercy toward ſinners repenting, *with thee*, by Jeſus Chriſt, who came to ſave them: and yet, this mercy of thine is tyed with ſuch conditions, *that thou*, who alſo art juſt, *mayeſt be* alſo *feared*, leſt thy lenity be abuſed.

5 *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *My* ſinful, but repentant *Soul*, *waits* to receive conſolation: *and in his Word* (whereby he promiſeth mercy to repentant ſinners) *do I hope*, and place my whole
Heb. 10. 23. confidence, becauſe I know, that he

which

which hath promised is just.

6 *My* sinful *Soul*, in this expectation, *waiteth for the Lord*, and taryeth his good pleasure to comfort it, *more* earnestly *than they that*, in a disconsolate long night, *watch for the morning*: *Yea*, (I say it again) *more* zealously *than they that* are weary of the night, and *watch for the* light of the *morning*.

7 *Let Israel*, and all Gods faithful people, *hope* still, and put their trust *in the* goodness of the *Lord*: and not without cause: *for with the Lord*, though he justly take vengeance on us for our sins, yet *there is*, ever was, and will be found, *mercy* towards penitent sinners: *and with him*, by Jesus Christ, *is* not only forgiveness for a few sins, but *plenteous redemption* from the captivity of the Devil and Sinne.

8 *And he*, even Jesus Christ, by his merits and intercession, *shall redeem* and save *Israel*, and each of his faithful servants, *from all his iniquities*, and the punishment due for them.

Glory be to the Father, &c.

Psalme

Psalm 143.

HEar *my* earnest and humble *prayer, O Lord,* which in my misery I make unto thee, *Give ear,* and be not deaf *to my supplications,* in the time of my distress: but *in thy faithfulness* and truth, which endureth for ever, *answer me, and* grant my petition, which I make, not trusting in any merits of mine own, but *in thy righteousness.*

2 *And* my further petition to thee is, that thou *enter not into* the Throne of thy *Judgement,* by strictly examining my mis-deeds, and dealing rigorously *with* me *thy* poor *servant,* who hath mis-spent his talent: *for in thy* all-seeing *sight, shall no man living* in this vale of misery, *be justified,* or found innocent.

3 *For, the* old *Enemy* of mankind, the Devil, *hath* by his malice *persecuted,* and sought to entrap *my Soul,* to separate it from the love of thee: *he hath smitten,* and cast *my life* and Soul *down to the ground,* and filled me full of earthly desires, *he hath made,*

and

and cauſed *me to dwell*, and take pleaſure *in* the *darkneſs* of of my ſins, *as thoſe that* are without ſenſe, and *have been long dead.*

4 *Therefore*, O Lord, conſidering my deſperate eſtate, *is my ſpirit overwhelmed* with grief *within me*, and *my heart* is diſquieted *within me*, and *is* alſo *deſolate*, and ſore troubled.

5 *I* yet, in the midſt of the ſorrows that are in my heart, do *remember* what I have read and heard, what thou haſt done in *the dayes of old*, how that thou haſt been gracious to the penitent, and ſevere againſt the unrepentant ſinner. *I meditate* alſo *on all thy works*, but eſpecially on that of thy mercy, and *I muſe*, and exerciſe my ſelf in contemplating *on the works of thy hands*, admiring thy Power, and Wiſdom, in the Creation of all things.

6 *I ſtretch forth*, and lift up *my hands* in my prayers *unto thee*, O Lord: *my Soul* (which is dry for want of the dew of thy grace) *thirſteth after thee*, for the water of life, *as a thirſty land*, in a time of drought.

7 *Hear*

7 *Hear me*, and anſwer me *ſpeedily*, delay not, *O Lord*, for *my ſpirit* waxeth faint, and *faileth me* in my devotion: Oh *hide not thy face* and loving countenance *from me* miſerable ſinner, *leſt* it come to paſs, that *I be like* in condition *unto them that go down* headlong after their own inventions, *into the pit* of deſtruction and perdition.

8 *Cauſe me* by thy Spirit, *to hear* and feel *thy loving kindneſs* and mercy *in the morning* ſpeedily, leſt I periſh: *for in thee* only, and not in the help of Men or Angels, *do I* place my whole *truſt* and confidence: *Cauſe me*, by thy grace, *to know* and learn *the way* of thy teſtimonies, *wherein I ſhould*, and ought to *walk*, without declining to the right hand or the left: *For I lift up my ſoul*, by prayer and repentance, *unto thee*, who only canſt direct me aright.

9 *Deliver me, O Lord*, by thy power, *from all mine enemies*, viſible and inviſible, for *I flee*, and make haſte for ſuccour *unto thee*, as to my Protector, *to hide* and defend *me* from their violence.

10 *Teach* and inſtruct *me* (that

am

am ignorant) *to do thy Will*, and those things which thou commandest, *for thou art my God and Director*: *Thy Spirit is good*, and all-sufficient for me: *Lead me* therefore by it, *into the* right way, which bringeth into the *Land of Righteousness* and Truth.

11 *Quicken me* again, *O Lord*, and revive me from the death of sin, *for thy Names sake*, which is Jesus, and *for thy Righteousness sake*, and love to goodness, *bring my Soul* by thy grace, *out of* the *trouble* and anguish whereinto my sins have brought me.

12 *And of thy* tender *mercy* and compassion *cut off*, and kill in me *mine Enemies*, the concupiscences of the flesh, *and destroy* and confound *all them, that* with injuries and tentations *afflict* and disquiet *my Soul*, which is wholy devoted to thee: *for I am thy servant*, and Son of thy Handmaid, and desire to serve thee in holiness and righteousness all the dayes of my life.

Glory be to the Father, &c.

Directions before Receiving the Holy Communion.

AS *many as desire to be partakers of the holy* Sacrament *of the* Body *and* Blood *of* Christ (*as of necessity every one must be, that intendeth to receive benefit by him*) *ought, before the* taking *of it, to prepare his* Soul, *and fit it, for the due receiving of it; and not come to it carelesly, without due* examination *of himself, and respective* consideration *of the* excellency *and worth thereof. And therefore, before the time of* communicating, *we ought to spend some hours or dayes* (*the more the better*) *in* meditating *upon the great and unspeakable* love *and* mercy *of* God *towards us miserable sinners, in ordaining so* powerful *a means to* purge *and* cleanse *us, and* bring *us to him: in* believing *all his* promises *made to us in Christ Jesus, in* applying *them to our selves;*

ſelves; *in* performing *the works of charity*; *in* examining *in what eſtate our Souls do ſtand*; in calling to mind *our ſins, and* confeſſing *them to God*; *in* grieving *and repenting for them, and that in all humility and godly ſorrow*; *in* returning with the Prodigal; ſmiteing our breaſts *with the* Publican; weeping *with* Mary Magdalen; begging mercy *with the Thief on the Croſs*; *and laſtly, in promiſing to God, to lead a better life for the time to come.* Lu. 15. 20 Lu. 18. 13 Luc. 7. 58.

Thus if we do, no doubt, but we ſhall be welcome Gueſts *to this* Feaſt, *as being of that number for whom it was* prepared. *For by how much the* more *we come prepared to take this* Sacrament, *ſo much the* greater *ſhall be the* grace *which we ſhall* receive *by it.*

There are four Duties *required in every* Communicant. *Firſt*, Faith, *to believe, that Jeſus Chriſt* did, *and* ſuffered *all things, which are written of him in the Holy* Scriptures, *for the* Redemption *of Mankind. Secondly*, Repentance, *by which a man (confeſſing his ſins to* God, *with a purpoſe to lead a new life) is reconciled to him. Thirdly*, Reverend Behaviour, *that in all* humility, *we make our ſelves fit*

Guests *for such a Feast*. *Fourthly*, Meditation *and* Attention, *that we during the time of the administration of the* Sacrament, *attend no earthly* thoughts, *but wholly fix our Souls upon our Saviour* Christ, *and* meditate *on nothing but this great and high* benefit, *and thereby be* enflamed *with a hearty* love, *and thankful* mind *to* God, *not only for his infinite* love, *in* suffering *so great things for us, but also for* instituting *this blessed* Sacrament, *to remain to the end of the* World, *as a sure* pledge *of his continuance among us, and perpetual* care *over us.*

After we have communicated, *and are refreshed we ought also to be* thankful *to* God, *for so great a benefit*; (Thankfulness *being not the least* Duty *of this* Service; *The* Sacrament *it self being called* Eucharistia, which is Thanksgiving) *and to strive to imitate him as well in* life *as* death: *to live purely, and not to* defile *our Souls again, being* purged *and* cleansed *by the powerful operation of this blessed* Sacrament: *that so by* Examination, Meditation, Thanksgiving, *and* constant Resolution *of Amendment*, We *may worthily* receive Christ *into our Souls, and*

and be made members *of his mystical* Body.

Meditations and Prayers before the Communion.

WHat am I, *O Lord*, that I should be so bold as to *come* near to thee? what am I? that I should attempt to *receive* this so great and high *mystery*? what is *man* by nature, but a *vessel of corruption*, *unapt* to any *good*, *propense* and most ready to any *evil*? What is *man*, but a *creature*, of all others most *wretched*? *blind* in judgement, *inconstant* in his actions, *unclean* in his desires, and (though *small* in desert, yet) *proud* and *great* in his own conceit? Thou seest, *O Lord*, what I am. But thou, *O Lord*, art great, good, wise, and eternal: *omnipotent* in strength, *wonderfull* in wisdom, *deep* in thy counsells, *terrible* in thy judgements, and *absolutely perfect*, in all thy works. How then dare I, that am so *base* and *unclean* a

Iob. 15. 15 *creature*, approach to the *Feast* of so *great a God*, and a *Lord* of so great a *Majesty*? *Behold the Heavens are not clean in thy sight, and the Pillars of Heaven shake and tremble at thy word.* *Saint John the Baptist* (who was sanJoh. 1. 27. ctified in his Mothers Womb) professed himself *not worthy to unloose the latchet of thy shooes.* *Saint Peter* cryed out to thee, to *depart from him a sinfull man*, How then, can I, the *chief of all sinners*, but tremble at thy *presence*? O Lord, I fear that (being thus *wretched and unfit*) I shall not be Mat. 22. 12. *admitted* to this *Feast*, but rather be *repelled*, for *want of a wedding garment*, even the *garment* of a sanctified *Soul*. For my whole *life* hath been so wretchedly and lewdly *spent*, and my *dayes* have been so wickedly *wasted*, that I hourly seem to renew thy *passion*. Many a time I have (with Mat. 26. 22. *Judas*) sold thee, for a small sum of *pleasure* or *profit*, and now in coming Mat. 24. 26. to *receive* thee unworthily, what doe I else, but with him, *betray thee with a kiss*? How then shall I dare to *receive* thee, in so desperate and wicked *estate*? How canst thou *abide* or *dwell* in so loathsome a *Dungeon*,

wherein

wherein, there is no part, room, or corner *clean*? *O Lord, I* acknowledge mine *unworthiness*, and yet withall thy *mercies* are not hid from me: and by them, I am encouraged to come, with confidence unto thee, for by how much the *unworthier* I come unto *thee*, by so much the more will thy *mercy* be glorified, if thou do not *reject* me. Lord, thou art not wont to put *sinners* back, but to call, and set them forward to *repentance*. Wherefore, *O Lord*, animated by thy calling, and invitation I come unto thee, overburthened with the weight of my *sins*, hoping to find ease and relief of thee. Thy custome (while thou wert upon earth) was to *receive sinners, and to eat with them: and thy delight was to be with the Sons of men*, If thou, *O Lord*, be still pleased with such *guests*, behold one here at this time, of that kind, a notorious *sinner*. I verily believe thou tookest more pleasure in the *tears of the sinfull Woman*, than in the great *feast* of the proud *Pharisee*, and for a *few tears* of *hers*, *didst forgive many sins unto her*. Behold, *O Lord*, new *matter* offered for thy great *mercy* to work upon. Here lyeth

Luc. 15. 2.

Luc. 7. 38, 47.

eth a *sinner* who hath many *more sins* than she, but *fewer tears* by many: who though he hath *more grievously offended*, yet doth *more carelesly bewayle his offences* than she did. She was neither the *first*, nor the *last*, whom thou in thy *mercy* didst receive to *favour*. *O Lord* let me also be one of the subjects of this thy *mercy*, and although I have not *tears* sufficient to *wash* thy *feet*, yet thou hadst shed drops of *blood*, more than sufficient, to *cleanse my sins*. I read, *O Lord*, in the Gospel, *that all that were diseased flocked to thee*; and (by that *vertue* which *came out of thee*) *were healed*: and I verily perswade my self, that thy *Nature* is not changed: for in thee is, and will be to the end of the world, *health* and *remedy* for all *griefs*: and thou art readier *to make us whole*, than we are to *ask health* of thee. I know *O Lord*, that this *Sacrament* (which I so earnestly long after) is not only *meat* for those that are in *health*, but *Physick* also for the *sick*: and doth not only *refresh* the *righteous*, but *cleanseth* those that are *sinners* also. If I be *weak*, by it I shall be *strengthned*, If in *health*, in health by it I shall be *preserved*

Luc 16, 17, 18,

ſerved, and if *dead* in ſin, by it I ſhall be *revived*. I humbly therefore intreat thee, *O Father*, that (as *as David did admit Mephibosheth to his Table for his Fathers ſake*: ſo) thou wouldeſt ſuffer me to be *partaker* of thy heavenly *Table*, for thy *Sons* ſake, who with ſo great labour and ſorrow, did *regenerate* us, by his *death* on the *Croſs*, and liveth and reigneth with *thee*, and the *Holy Spirit*, for ever. 2 Sam. 9.

Prayers before the Communion.

O Almighty *Lord God*, *Father of all mercie*, and conſolation, I humbly beſeech thee to behold with the eye of *pity*, my poor and wretched ſoul, which though thou didſt *create after thine own Image*, and waſhedſt with the *blood* of thy dear Son, yet I have ſo abominably *defiled* and *defaced* with the ſtain of *ſin*, that it can hardly be known, *O Father*, I was thy *ſonne*, whom thou didſt ſo loving-

ly imbrace and load with blessings, and who was in thy house in great *honour* and dignity: In the *Sacrament of Baptisme* thou didst *adopt* me, and gavest me the inheritance of a *sonne* and heir, but I unthankfully and *prodigally*, by my evil life, have wasted my *Patrimony*: I have wickedly *abused* the flower and prime of my *youth*, and the good parts and faculties of my *soul* and *body*, with the pleasures of the *flesh*, pride, surfetting, envy, lust, covetousnes, idenes, rebellion, and disobedience: and now, at the last, I *find* that all the temporal *delights* of the *flesh*, and the *World*, are altogether *vain*, and vanish like smoak. *For all flesh is grass, and all the Glory of man, is but like the flower of the field*, and is suddenly gone. He that is *rich* to *day*, to *morrow* becommeth *poor* and *miserable*; he that walketh in *health*, and strength of body to *day*, to *morrow* is (by sickness) made *feeble* and *weak*; he that *liveth to day*, the next *day dieth*; and he, which *to day glorieth* in the greatest *pomp*, *to morow* is laid in his *Coffin*, and carried to his *Grave*. Therefore, O *Lord*, consider the weakness and frail-

Esa. 40. 6. 1 Pet. 1. 24.

frailty of man, and *turn away*, I pray pray thee, *thy face from my sins*, *and remember not them so*, *in thine anger*, that thou *forget* either thine own *mercy*, or my *weakness*. By mine own fault, I confess, *O Lord*, and by my evil conversation, I have made my self unworthy of thy *favour*, and by my evil concupiscences, I have grievously wounded my *conscience*, I have often *grieved thy holy Spirit*, by not hearkning to the good *motions* thereof, but yeilding to my sensual *lust*, and beastly *appetite*. Yet, O mercifull *Father*, cast me not utterly from thy sight: for from the beginning of the world, it was not heard, that thou didst *reject* any sinner, that with a contrite heart came unto thee. Behold I come unto thee in great *necessity*, and cast my self at thy *feet*, confessing the greatness, and multitude of my *sins*. They have brought me into that evil state and condition, that *I am not worthy to be called thy Son*, yet *I pray thee receive me into the number of thy hired Servants*. Give me *grace*, heartily to *repent* me of my *sins*, *feed* and *cherish* me with the *bread and drink of the Body and Blood of thy* Son Luc. 15. 21.

Christ

Christ Jesus, that by thy *mercy*, I may be received to *grace*, and restored to the former *dignity*, from which I am worthily cast, and to the *inheritance* of thy everlasting Kingdom, through the same our Saviour *Jesus Christ*.

Another.

O Blessed *Saviour*, I poor unworthy *sinner*, have a great *desire*, and earnest *longing* to come to thy *Table*, but considering my many and grievous *sins*, tremble, and fear to *approach* unto it. For when I consider thy words to thy *Disciples*, *Except ye eat the flesh of the Son of Man, and drink his blood, you have no life in you*: And on the other side, the words of the *Apostle*, *whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*, I am in such a *straight*, that I know not what to do: For gladly would I receive this

Joh. 6. 53.

1 Cor. 11. 27.

this *Sacrament*, being desirous to *live*: but *fearful* I am to take it unworthily, trembling at thy *Comination*. I come therefore to thee, the *Fountain* of *Mercy*, hoping that thou wilt *wash* me. I come to thee, the good *Samaritan*, hoping that thou wilt *cleanse* Lu. 10.34 *my wounds*. I open my *grief*, and discover my *iniquities* to thee; I look upon my *sins*, great and grievous, and thereupon *tremble*: yet *beholding* thy *mercies*, great and plentiful, I am therewith again refreshed. Remember, O *Lord*, how many drops of *Sweat* and *Blood* thou didst *shed*, how many *Pains* and *Sorrows* thou didst *sustain*, to expiate my *sins*. I intreat thee therefore *by them*, to purge and purifie me, that I may worthily be incorporated into *thy body*, which is *thy Church*, and may worthily also *receive this blessed Sacrament*: that so, together with thy whole *Church*, I may give thee praise everlastingly.

Or thus.

O Merciful Lord *Jesus*, I confess my self to be a most grievous and wretched *sinner*, not worthy to approach into thy *presence*, altogether unfit and unmeet to *receive thee*
Luc. 7. 6. *under the roof of my Soul*, in respect of the stains and pollutions thereof, and that it is not *decked* and fitted with such good *graces* as *thy Majesty* and Presence requireth, and therefore am afraid to come near unto thee. Yet O Lord, considering thy comfortable
Eze. 33. 11. saying, that *Thou dost not desire the death of a sinner, but that he should turn unto thee, and live*: and thy *blessed invitation*, how lovingly, with the armes of thy *mercy* stretched out, thou hast called *all, that are heavily oppressed with the burden of their sins, to come*
Mat. 11. 28. *to thee for comfort and ease*. And lastly, thy *usual practice*, in pitying and relieving those which were cast down with the thought of their mis-
Luc. 23. 7. John 8. Luc. 18. Luc. 26. deeds; as the *Thief on the Cross*, *Mary Magdalen*, *the Woman taken in Adultery*, *the Publican*, *Peter*, *and Paul*;

Paul, (all of them grievous sinners) I am comforted, and emboldned to come unto thee, assuredly trusting, that thou wilt (of thy goodness) *supply* my defects, and make me a *worthy receiver* of the high *mystery* and *benefit* of *thy* blessed *Sacrament*, whereof of my self I am altogether *unworthy*. Stretch out thy right hand, O sweet *Jesu*, to me thy poor servant, and give out of thy rich store-house of *mercy*, what I want: that thereby I may be made a *living Temple* to thee, and an acceptable habitation for thine *honour* to abide in. And grant, that being cleansed by thy *mercy* and *goodness*, I may by *thy grace* and *power*, persevere in all *godliness* and *holiness* of conversation, to the end of my days, and attain to that blessed *place*, where thou reigneſt, with the *Father*, and Holy *Spirit*, world without end, *Amen*.

Meditations and Prayers after the Sacrament *Received.*

IF all the *Creatures* in the world ſhould offer themſelves together with me, to *praiſe* thee, O Lord, yet is it certain, that we could not give thee ſufficient *thanks* for the leaſt of *thy mercies*: and if *together* we cannot ſufficiently praiſe thee for the *leaſt*, how much leſs can I *alone* perform ſo great a *duty*, for ſuch ineſtimable *bleſſings*, as I have at this time *received*? for vouchſafing to *viſit* me, *comfort* me, and *honour* me with acceptance and admittance to thy bleſſed *Table*. If *Elizabeth* the Mother of *John Baptiſt*, (upon the Virgin *Maries* entrance to her houſe) ſaid, *Whence is it, that the Mother of my Lord ſhould come to me*? What ſhall I ſay, whom the *Lord* himſelf hath *viſited* and *united* to him, by his bleſſed *Sacrament*, being a *veſſel* and receptacle of all *impurity*, who hath ſo often *offended*, deſpited, and neglected him? King *David* wondred *why God ſhould ſo eſteem of, or viſit man*;

Luc. 1. 43.

Pſal. 8. 4.

man; but I wonder much more, why he ſhould be *made man* for man, *abide* with him, *ſuffer death* for him, and *give himſelf* to him for ſpiritual food. *Solomon*, after he had built a Temple to *God*, reaſoned thus, *But will God dwell indeed on the Earth? Behold, the Heaven of Heavens cannot contain thee, how much leſs this Houſe that I have builded?* May not I much more marvel, that God will not diſdain to come and abide in this my poor and wretched *Soul?* What greater benefit of *grace*, what greater argument of his *love* is there, can there be ſhewed to me? Oh my *Soul*, if thou wouldeſt but throughly conceive the happineſs that cometh to thee by this holy *Sacrament*, then conſider, and well weigh, what *benefits* it bringeth with it. By it the Sons of *Men* are made the Sons of *God*, and all that is *earthly* or carnal in us, is *mortified*, that the *Deity* may live and abide with us. What therefore, *O my Lord*, ſhall I do? What *thanks* ſhall I *render* to thee? With what *fervency* ſhall I *love* thee? For, if thou, ſo mighty a *Lord*, haſt vouchſafed to *love* me, poor wretched *creature*, how ſhould 1 Ki. 8. 27.

it

it be, but that I ſhould return *love* again to thee? And how ſhall I expreſs my *love* better, than in *forbearing* thoſe things which thou doſt *abhorr*, and *following* thoſe things which thou doſt *command*? Give, *O Lord*, to this end, thy concomitant *grace* to me, whereby I may return a reciprocal *love* to thee, and *love* thoſe things which are *acceptable*, and *avoid* thoſe things which are to thee *unpleaſing*. Give me a *heart* which may *love* thee, with ſo true, faithful, and conſtant *affection*, as that nothing under the Sun *may ſeparate me from the love of* Rom. 8. 39 *thee*. Let me not follow the *love* of the World, or delight in the vanities of it any longer: but give me power to kill and quench all other *love* and deſires, and to *love* thee only, deſire thee only, and only think of thee, and thy *Commandements*: that all my affections and thoughts may be fixed on thee, that in all tentations and adverſities, I may have recourſe to thee only, and receive all comfort from thee alone, who liveſt and reigneſt, one God, world without end, *Amen*.

Another

Another.

I Humbly *thank* thee, O ſweet Saviour Jeſus Chriſt, that thou haſt ſo plentifully *refreſhed* my drie and fainting *Soul*, with the holy *Sacrament* of thy precious *Body* and *Blood*. I earneſtly intreat thee further, that whatſoever is in me *vicious*, or contrary to thy bleſſed will, may by vertue of this *bleſſed Sacrament*, be *rooted* out of me, that my Soul may become a fit habitation for thy holy *Spirit*. Let it be to me the *abſolution* of my *ſins*, the *confirmation* of my *faith*, and *encreaſe* of all thy *graces* in me, the *viands* of this my *peregrination* and *pilgrimage*, the only *delight* of my *ſoul*; *peace* and *joy* in *tribulation*; *health* and *ſtrength* in *affliction* and *tentation*. Let it be a *light* and *guide* to my *actions*, and my only *comfort* in the *day* of *my diſſolution*. Let the *Palate* of my *Soul* be ſo *changed* thereby, that it may *reliſh* nothing beſides thee. Grant alſo, that I may *hunger* and *thirſt* after this *bread* of life, and *cup* of ſalvation, and that I may with a pure mind, and

chaſt

chaſt affection, *receive* it often, that thereby my *ſoul* and *body* may be *preſerved* to life everlaſting; to thee be all praiſe, power, and dominion aſcribed now and for ever.

Or thus.

I Yield thee all poſſible *thanks*, O merciful *Lord*, that of thy own meer *goodneſs*, and without any *merit* of mine, thou haſt ſo plentifully at this time *ſatisfied* me, with the extraordinary *food* of my *Soul*, thy bleſſed *Body* and *Blood*. O Lord, I heartily *repent* me of my *ſins* paſt, and am heartily *ſorry*, when I conſider how unprofitably and wickedly I have ſpent my life hitherto: I deſire, O *Lord*, to amend what is amiſs in me: be thou ayding (I beſeech thee) to me, that I may not only duly *bewail* and *lament* for that which is *paſt*, but *take heed* to my wayes for the *time to come*. And to this end, O Lord, do thou *ſtrengthen* me with thy *ſpiritual*

ayd,

aid; for without thy *help*, and the *direction* of the *Holy Spirit*, I shall not be able to do any good thing, or perform that which is *pleasing* to thee. Grant, *O Lord*, that I may hereafter faithfully *follow* and *serve* thee, who hast at this time so lovingly vouchsafed to come to me. And because (through my *infirmity*) I cannot *follow* thee as I would, be pleased to *assist* me with thy *power*, and *draw* me after thee: Let my *Soul* be so *strengthned* by vertue of this *Sacrament*, that it may *esteem* nothing pleasing or delightful in comparison of thee: that it may *lust* after no transitory thing, nor be *disquieted* with any worldly cross, but, by thy assisting grace, I may *overcome* all the difficulties of this life, and *bless* thee in the life to come.

Or thus.

O Blessed Lord *Jesus*, who, of thy unspeakable *Love*, hast condescended to my *infirmity*, and vouchsafed

vouchsafed in these *mysteries* to come unto me, and hast made me partaker of thy blessed *Body* and *Blood*. I humbly intreat thee, of thy infinite *goodness*, not to *look back* upon my sinful *life past*, and to give me *grace* to obey thy Commandements, *hereafter*, and not to return to those former sins, *as a Dog to his vomit*. Grant, that this most holy *Sacrament* may be to me *life* and *salvation*, and not turn to my greater *punishment* and *condemnation*. Grant, that it may *cleanse* my Soul from *sin* past, and *strengthen* me against all *tentations* to come. Grant, that it may be so *wholesome* and nourishing to me, that I may walk in the *strength* thereof all the dayes of my life: and at last be brought by thy *merits*, to that place of *Glory*, where thou dost reign, together with the *Father*, and the *Blessed Spirit*, for ever.

2 Pet. 2. 22.

Psal. 103. *Praise the Lord, O my Soul, and all that is within me, praise his Holy Name.*

Praise the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy sin, and healeth

healeth all thine infirmities.

Which saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Which satisfieth thy mouth with good things, &c.

Motives to Thanksgiving.

IT is not the least part of the Duty of a Christian, in the sight of God, to be thankful to him for the benefits he daily bestoweth upon us. For as God is kind, merciful, and loving to us: so he expecteth that we should render back thanks to him for those blessings which we receive from him. For we have nothing else to retribute to him, but a thankful memorial of his blessings. And this King David well understood, when he said, What shall I render to the Lord for all the benefits he hath done unto me? I will offer to thee the Sacrifice of Thanksgiving, &c. Psal. 116, 12, 7.

As therefore we ought to be diligent in Prayer, for those things we want: so

ought

ought we also to be perpetually thankful for them, when we have obtained what we desire. And when we have done all that we can, we cannot give him due praise and thanks for the least part of that which we daily receive. For if we respect that which is past, present, or to come, we shall still meet with matter enough, which expresseth his goodness and love to us, and exacteth this Duty from us. If we consider that which is past, then we shall soon perceive, that but for him, we had not been at all, nor been preserved hitherto, amongst so many dangers, without his protection: If that which is present, we cannot but acknowledge, that by his alone goodness we live and enjoy those blessings wherewith we are loaded, beyond desert: If that which is to come, he is our hope, of all good things which we desire or expect, either for this life, or for the life to come. And as God accounteth Thanksgiving a Duty, so he taketh it for an Honour done unto him, if we perform it. He hath so much esteemed of it always, even from the beginning, that he reputed and accounted it above the rest of the Sacrifices offered unto him. Besides,

Ps. 50. 23. 15.

me

we may consider, that in the Law, *God himself instituted a peculiar and special* Sacrifice *of oblation* of thanks. *For the Feast of the* Paschal Lamb, *was no other thing but an* Eucharistical, *or* thankful *service, in remembrance of the wonderfull deliverance of the* Jews *from their servitude.* Our Saviour *also instituted the* Sacrament of the Eucharist, *for a perpetual* remembrance, *and memorial of all his* benefits *to Mankind, especially of our* Redemption *by his* death. Hester *established a Feast to preserve a* thankfull *memory of the* Jews *deliverance from the plots of* Haman. *And in brief, it was generally evermore the practice of* Gods Saints, *to express this* Duty, *as may be seen by many* Songs, Hymnes, Psalms, *and* Prayers *of* Thanksgiving, *which are left unto us in the* Scriptures, *as patterns for us to imitate. Of* Moses *and* Miriam. *Of* Moses *alone. Of* Deborah. *Of* Hanna. *Of* David, *in divers places of the* Psalms. *Of good King* Ezechias. *Of* Jonas. *Of the Prophet* Habakkuk. *Of the* three Children. *Of the* Angels. *Of* Zacharie. *Of the* Blessed Virgin Mary. *Of the* Church. *And of the* Elders. *And*

Ose. 14. 2.
Mal. 1. 11.
Exod. 12.
Luc. 22.
Hest. 9.
Exo. 15.
Deut. 32.
Judges 5.
1 Sam. 2.
Ps. 34. 96. 103. 107. 111. 113. &c.
Esa. 38. 10
John 23.
Abac. 3. 2.
Dan. 3.
Luc. 2. 19. 1. 68. 1. 46.
Acts 4. 24
Rev. 5. 12.

after thoſe examples, of neceſſity *we muſt frame our ſelves: for be ſure of this, That whenſoever* praiſe and thanks *ſhall* fail, *and be wantiug on* our *parts towards* God, *then preſently* God *will withdraw his hand of* mercy *and* bounty *from us.*

Thankſgiving.

I *Thank* thee, O merciful *Father*, Lord of Heaven and Earth, for all thy *mercies* and favours continually heaped upon me: for that thou haſt not only *created me after thine own* Gen. 9, 6. *Image and likeneſs*, and given to me a *body* with all the *parts* and *members* thereof, and a *ſoul* with all the *powers* and *faculties* thereof, that with them, and by them, I might *know*, *love*, and *ſerve* thee: but that thou haſt ſo graciouſly *preſerved* both *body* and *ſoul*, from time to time, from all *dangers*. Thou haſt alwayes been my *refuge* in *tribulations*, and my *defence* and *ſuccour* in *adverſities*: When I *went aſtray*,

aſtray, thou didſt *reduce* me into the *right way*; when I *offended* thee, thou didſt gently *correct me*; when I was *ſad*, thou didſt *comfort* me; and when (for the grievouſneſs of my *ſins*) I was ready to *deſpair*, thou of thy *mercy* and compaſſion didſt *ſtrengthen* me, and keep me from utter *ruine*. I acknowledge, O Lord, thy more than fatherly *indulgence* toward me, from my *birth* to this preſent *time*: for unleſs thou of thy *goodneſs* hadſt *upheld* me, I had long ere this time been *drowned* and overwhelmed in the bottomleſs *gulf* of my *ſins*. But thou haſt delivered me from the jawes *of the roaring Lyon*, who hath daily ſought *to devour me*, and haſt *defended* me from all his *ſnares* and *aſſaults*. And as thou haſt of thy *mercy preſerved my ſoul* from *deſtruction*, ſo thou haſt oftentimes *delivered my body* from the *gates* of *death*, when many *ſickneſſes* and *infirmities* took hold of me. I *thank* thee alſo, O Lord, for all other thy *temporal bleſſings*, which thou in plentiful manner haſt *heaped* on me, as Food, Rayment, Wealth, Poſſeſſions, and Children: For my *health* and *liberty*, for the *pre-*

1 Pet. 5. 8.

rogative which thou haſt given me over all thy *creatures*, in their *ſubjection* to my ſervice and *uſe*. I thank thee alſo, O *ſweet Saviour*, for the infinite work of my *Redemption*, and for thy exceeding great *love*, in accompliſhing that great *work*: that thou wouldeſt *ſuffer* ſo many torments, ſorrows, labours, and griefs; yea ſo bitter and diſgraceful a *death*, even the death of *Malefactors*, to redeem me from a moſt deſperate and certain ſtate of *damnation*, (which I moſt juſtly have *fallen into*) to a ſtate of *glory*, and *immortality*, which I by no means could have *deſerved*. I *thank* thee alſo, *O Lord*, moſt holy, for all other thy *ſpiritual* graces and *bleſſings*, as my *Regeneration*, *Vocation*, *Sanctification*, for thy bleſſed *Sacraments*, for my *Preſervation*, and hope of *Glorification*. *O Lord*, I am not ſufficient to render unto thee condign *thanks* and *praiſes* for all theſe thy *mercies*: yet accept, I humbly *pray* thee, theſe poor and weak *thanks*, which I offer unto thee, according to my bounden *duty* and *ſervice*. For as there is no *hour* of my *life*, wherein I do not *enjoy* thy *favours*, and *taſte* of thy

thy *goodneſs*: ſo (if my frailty would permit) I ſhould ſpend no *time* of my *life*, without *remembring* them, and *praiſing* and bleſſing thee for the ſame; Glory be therefore to thee, *O Lord my Creator*; Glory be to thee, *O Jeſus my Redeemer*; Glory be to thee, *O Holy Ghoſt my Sanctifier*; Glory to the *high and undivided Trinity*, whoſe works are *inſeparable*, and whoſe dominion *endureth* world without end.

Another.

ALmighty and everliving *God*, I humbly *thank* thy Heavenly *Majeſty*, for all thy *bleſſings* which thou haſt vouchſafed to me, poor and ſinful *creature*; that thou haſt *created* me, and given to me a *body*, the workmanſhip and excellency whereof, when I behold, and well conſider, I find ſo many ſeveral *benefits* received, as I have *members*, *veins*, *joynts*, *ſinews*, and *nerves*, all which

diſcover and manifeſt the wiſdom and power of the *Maker* of them: The *benefit* of which ſeveral *parts*, none can ſo well know, as they which *want* any of them, or are *grieved* with the *infirmity* or *weakneſs* of them. I therefore *bleſs* thee, that thou haſt not *created* me blind, lame, deaf, or dumb, evil-ſhaped, or weak in my ſenſes; but haſt given me a ſound and right *mind*, in a healthful *body*. I further *praiſe* thy Name, *O Lord*, for that thou haſt infuſed a *ſoul* into this my *body*: a work ſo glorious and tranſcendent, that if I were not altogether ſtupid, and void of all *judgement*, I would not by my actions account ſo baſely of it as I ſeem to do, nor defile it with ſuch impure, contemptible, and unclean works, as I daily commit. I *thank* thee, *O Lord*, that I was not born amongſt *Infidels*, and amongſt thoſe who do not truly call upon thy Name; but in that part of the *world*, where thy *Goſpel* is truly preached, and thy *Sacraments* duly adminiſtred. I *thank* thee alſo, for thy gracious *preſervation* of me, from my birth to this preſent hour: I confeſs, *O Lord*, that it is of thy *mercy* and

and goodneſs, that I am thus *preſerved*; for if thou ſhouldeſt but withdraw thine hand of *preſervation* from me, it could not be, but that in the twinkling of an eye, I ſhould miſerably periſh, and return to nothing. I *thank* thee, that thou haſt of thy *providence* appointed all thy *Creatures* for my ſuſtenance and ſervice: ſome for health, and ſome for delight: Grant, *O Lord*, that I may uſe them to thoſe ends for which thou haſt *created* them; and that by them I may be moved truly to meditate on thy *goodneſs*, and ſeriouſly *praiſe* thee for them. I further *thank* thee, *O Father*, that when, as by our firſt *Parents* fall, all mankind was in the ſtate of *damnation*, it pleaſed thee (not to deal with us, as thou didſt with *Lucifer*, whom thou utterly expelledſt thy *preſence*, but) to ſend thy only *Son* from thy *boſom* into this *world*, that by his bitter *death* we might be reſtored to our former *eſtate*. I acknowledge, *O Lord*, that I owe much unto thee for my *Creation*, but much more for my *Redemption*; For what would it have profited me; nay, what miſery ſhould I not have ſuffered, to have been *born*, and afterward

to be *condemned* for ever? I *thank* thee, O Lord, that thou haſt alſo vouchſafed to call me out of the depth of *darkneſs*, and ſhadow of *death* (wherein I lay) by the admirable light of thy *juſtifying grace*, to the true *knowledge* and *love* of *thee*. It is not the leaſt of thy benefits, *O Lord*, it ſheweth not the leaſt part of thy *power*, that thou haſt called me from ſo *vile* an eſtate, whereinto I had caſt my ſelf after *Baptiſm* (and in the ſame had continued many years rebelliouſly) to the eſtate of *Salvation*. For it muſt needs be acknowledged that thy *mercy* is *great* in *pardoning ſinners their offences*: but withall, it cannot be denied, but that thy *power* is *greater*, in *making ſinners*, *righteous and juſt*. Great was the *benefit* of my *Creation*, but by that act, I was not only made the *Son of man*: but greater is the *benefit* of *Juſtification*, for thereby (in Chriſt) I am made the *Son* of *God*. Great is the *benefit* of *Redemption* (and indeed the greateſt of all others) but without *Vocation* and *Juſtification*, it had availed me nothing. Great is the *benefit* which ariſeth by the *expectation*

of

of Glory: and no less is this of *Justification*; for it is a work of no less *power* to make a *just man of a sinner*, than to make a *just man happy and blessed*: for as much as the difference between *sin* and *grace*, is more than between *Grace* and *Glory*. I acknowledge therefore, *O Lord*, that the *benefits* which arise by these *heavenly* gifts and *graces* are so great, that my *tongue* faileth, and my *heart* wanteth ability, wherewith sufficiently to praise thee for them. I *praise* thee also, *O Lord*, for thy *blessed Sacraments*; for that of *Baptism*, whereby I was *cleansed* from the guilt of original *sins*, and regenerated and *adopted* into the number of thy *Children*: and for the other,, of the *blessed body and blood of our Saviour Jesus Christ*: the *Sacrament* of *Grace*, Unity, Charity, and Remission of *sins*, the *food* of our *Souls* in this Pilgrimage, and the *Conduit* through which all graces are conveyed to our fainting *Souls*. Lastly, I *thank thee*, for thy preservation of me in thy *Grace*, by which I am *restrained* from *returning to the mire with the washed Sow, and to the vomit with the Dog*: and by which I am *strengthned* 2 Per. 2.

ned to doe ſomething acceptable and pleaſing unto thee. I confeſs, O *Lord*, that whatſoever *good* I have *done*, is wrought in me by thee: and whatſoever *tentation* or *evil* I *eſcape*, is meerly by thy *providence*. O *Lord*, continue, and keep me ſtill in this *grace*, that I may ſo uſe all thy *bleſſings*, and ſo keep them in *mind*, that they may ſtir up in me, a more ardent deſire to *magnifie* thy bleſſed *Name*, and a greater care of *ordering my wayes* hereafter: that I may no more *grieve thy troubled Spirit*, who with *thee*, and *thy bleſſed Son*, our only *Saviour* liveth and reigneth one God, world without end.

Epheſ. 4. 30.

Another.

ALL *praiſe*, *honour*, and *glory* be given to thee, O *Lord God*, *Father Almighty*, for all thy ineſtimable *benefits* beſtowed upon me, and all *mankind*, whether *private* or *publick*, *general* or *particular*, *ſpiritual* or

or *temporal*. Who is able to reckon up or declare the ſeveral *kinds* or *parts* of them? for creating the world, *beautifying*, *enriching*, and making it *fruitful* for the uſe of man: for *giving* unto us *ſouls* and *bodies*, *and adorning them*, with infinite *faculties* and *gifts*: and (which exceeds the reſt of thy bleſſings) for *delivering us* from the *power* and *ſervitude* of *ſin* and the *Devil*, for *forbearing* and *expecting* our repentance ſo long, *preſerving* us from all *dangers*, and furniſhing us with all things *neceſſary* for this life.

What *praiſe* ſhall we render to thee, *O ſweet Jeſus*, for all that thou haſt *done*, and *ſuffered* for us? VVee praiſe and bleſs thee; for thy *Incarnation* and *Birth*, for all the labours, pains, ſorrows, wounds and diſgraces, together with the vile and ignominious *death* which thou didſt *ſuffer*, to reconcile us to thy *Fathers* favour, from which, our ſins had juſtly excluded us: for which thy great *love* to the Sons of men, *bleſſed* be thy holy *Name*.

O holy and bleſſed Spirit, who in the beginning of time, *didſt move*

upon

Gen 1. 2. Mat. 3. 16. Act. 2. 3. *upon the face of the waters* at our Saviours *Baptism*, *in the shape of a Dove*: and on the *Apostles* in the *shape of fiery tongues*, we *praise* and worship thee, for *enlightning* our understandings: for *fitting* and *making us apt* to conceive the mysteries of life eternal; for *converting* us from evil conversation, to *newness* of life, and for *sanctifying* us to life everlasting: for *directing* us in the works of truth, and *governing* us in our temporal affairs.

O glorious and sacred Trinity, infuse into us we beseech thee, such measure of thy *grace*, that we may be dayly mindfull of all these thy *blessings*. Pardon all our former *ingratitude* and *negligence*, in that we have been no more *zealous* to love thee, nor more *carefull* to serve thee, and so forgetfull to thank thee, for all thy benefits and mercies. Illuminate our *hearts*, that we may firmly *beleeve* in thee, devoutly *call upon thee*, and obediently execute thy holy Will, that at the last we may by the *merits* and *passion* of thee, *O Saviour*, attain to that heavenly *Mansion*, where thou, O blessed *Trinity in Unity*, and *Unity in Trinity* abidest world without end.

I thank thee, *O Lord*,
For *my Creation.*
my being.
my well being.
That I am indued with *Reason.*
That I am *A civil man.*
A Christian.
Freeborn.
Ingenious.
Of honest Parents.
That I am sound in *mind,*
Senses.
Body.
That I am well *brought up.*
taught.
I thank thee,
For thy gifts of *Nature.*
Grace.
Estate.
For delivering me from
Danger.
Infamy.
Trouble.
For the *health of my body.*
A Competency of Estates.
Friends.
Children.
Kindred.
I thank thee, *O Lord*,
For thy *Redemption.*

Regeneration.
Inſtruction.
Vocation.
Conſolation.
Illumination.
Juſtification.
Hope of glorification.

For thy *patience toward me.*
For thy *Grace preventing me.*
For *Governing me.*
For thy *Continual care over me.*
For *Strengthning me in tentation.*
For *Reproving me in evil.*
For *Aſſiſting me in good.*
For the *Conjunction of my heart.*
For the *hopes of pardon for my ſins.*
For the *benefits I have received.*
For any *good done by me.*
For all thoſe that have done me *good*, by their

Writings.
Sermons.
Conferences.
Prayers.
Examples.
Reproofs.
Injuries.

For all, and every of theſe, and for all other *known*, or *unknown*, *remembred*, or *forgotten.*

I *confeſs*, and will *confeſs* thee.
I *bleſs*, and will *bleſs* thee.
I *thank*, and will *thank* thee, as the *Author* and *Giver* of them all.

Seven Pſalms of Thankſgiving Paraphraſed.

Pſalm. 8.

O *Lord our God*, Creator and Preſerver of all things, *how excellent*, glorious, and reverend *is thy* great and holy *Name*, not in one particular Nation only, but *in all* the Kingdoms of *the Earth*, *who*, as thou haſt magnified thy Name in the Earth ſo *haſt* thou *ſet* and extolled *thy glory above the Heavens* alſo.

2 *Out of the mouths* and tongues *of babes and ſucklings*, even very Infants,

fants, *haſt thou*, becauſe men of riper years and underſtanding neglect thy glory, *ordained ſtrength*; and given little Children ability to praiſe thee, *becauſe of* the malice of *thine Enemies*, the principalities of this world: *that thou mighteſt*, by this thy great wiſdom, and power, *ſtill* the tongues, & ſuppreſs the blaſphemous ſpeeches, of *the Enemy and Avenger*: when he ſhall ſee, that by ſuch weak means, thou canſt effect ſo great matters.

3 *When I conſider*, and duly weigh, *thy Heavens*, and the glorious frame thereof, *the work of thy fingers*, made and created only by thee: together with *the Moon*, *and the Stars*, and other beautiful Lights of Heaven, *which thou* at the beginning of time, *haſt ordained* of nothing, I cannot but in the depth of admiration ſay.

4 *What is man*, for whoſe uſe and ſervice thou haſt made them, and all things in this world, and him to ſerve thee? *That thou*, ſo great and glorious a God, *art mindful of him*, in ſo large a manner: *and* what is *the Son of man*, the poſterity of ſinful *Adam*, *that thou*, in ſuch meaſure of mercy,

cy, *visiteſt* and regardeſt *him?*

5 *For*, if I look unto his Creation, and conſider whoſe Image he beareth, I find, that *thou haſt made him* in all reſpects, very *little lower* in degree, *than the* pure *Angels*, who are honoured with thy preſence: *and haſt*, of thy bounty, and eſpecial favour, *crowned him with glory and honour*, in making him ſo glorious a Creature.

6 *Thou madeſt*, and haſt appointed *him* alſo, thy Vicegerent on Earth, *to have dominion* and command *over* thy Creatures, *the works of thy hands*, and Creation: *thou haſt* ſubjected, and *put all things* which thou haſt made, *under his feet*, to obey and ſerve him.

7 *All Sheep and Oxen*, Beaſts, for his food and ſuſtentation, *yea*, *and* not thoſe only, but *the* untamed *beaſts of the field* alſo, haſt thou made plyable and ſerviceable to him.

8 *The Fowl of the Air*, ſome for food, and ſome for pleaſure and delight; *and the Fiſh of the* vaſt *Sea*, which is ſtored with variety; *and whatſoever* elſe *paſſeth*, ſwimmeth, or liveth *through the* unknown *pathes of the*

the Sea, are also created by thee, to serve him.

9 *O Lord, our Lord*, when I seriously consider thy power and wisdom, in thy work of Creation, and the especial honour and favour thou shewest to Mankind, in giving him this large Commission over the rest of thy Creatures, I cannot but admire, and say, *how excellent* and great *is thy Name*, and Power, *in all the* Kingdomes of the *World*! There is none, O Lord, worthy to be compared to thee.

Glory be to the Father, to the Son, and to the Holy Ghost, &c.

Psalm 30.

I *Will extoll thee*, and praise thy Name, *O Lord*, as long as I live, and not without great cause, *for thou*, in thy mercy, *hast lifted me up*, and endowed me with thy blessings: *and hast not made*, no, nor suffered *my Foes* to work their will against me, who

who intended, if thou hadſt forſaken me, *to rejoyce* and triumph *over me.*

2 *O Lord, my God,* and Saviour, *I cryed,* and made my humble ſupplication *unto thee,* in my trouble and adverſity, *and thou,* of thy accuſtomed goodneſs, didſt graciouſly hear me, and *haſt healed me,* of all mine infirmities.

3 *O Lord, thou,* by the power of thy grace, *haſt brought up,* and reſtored to life *my* ſinful *ſoul from the grave* of perdition, whereinto my ſins had well nigh caſt me: *Thou haſt* in thy love to me, *kept me alive,* and preſerved me from many dangerous ſickneſſes, *that I ſhould not* yet *go down into the pit* of death, but live, and praiſe thy holy Name.

4 *Sing,* and rejoyce *unto the Lord,* our God, (*O ye Saints,* and faithful people *of his,* who have, with me, felt and taſted of his mercy) *and give thanks* together with me, *at the remembrance* and conſideration *of his holineſs.*

5 *For his anger* and diſpleaſure *endureth* towards ſinners *but a moment,* and ſhort ſpace, if they truly turn unto

to him: and if we ſeriouſly conſider his mercies, we ſhall find, that *in his favour is life* to thoſe that lye deſparately ſick in their ſins, if he but touch them with his finger of grace: as for *weeping*, heavineſs, and affliction, it *may*, and of neceſſity muſt, ſometime befall his ſervants, but yet it ſhall *endure*; and afflict them *for a night*, a little while only: *but joy* and comfort *commeth* again to refreſh them *in the morning*, by ſending the light of his countenance upon them.

6 *And*, before I fully underſtood, how God uſeth to deal with his Servants, I was ſo confident of my ſelf, that *in my proſperity*, when I felt the grace of God abundantly in me, *I ſaid*, and preſumed, that I was ſo fully ſetled in Gods favour, that *I ſhall never* fall, or *be removed* from it.

7 *Lord, by thy favour* and goodneſs, *thou hadſt* fixed and *made my mountain* of grace *to ſtand* ſo *ſtrong*, that I conceived my ſelf ſo ſecure, that I could not ſlide back, or fall away: Yet after a while, I found by experience, that I was in an errour, for *thou didſt* but *hide thy face*, and a little

little while obscured thy grace *from me, and*, being left to my self, I found such an alteration, and defect in me, to do good, that *I was* therewith sore *troubled*, and disquieted.

8 *I thereupon* presently recalled my self, and *cryed* earnestly by prayer *to thee, O Lord*; *and* betook my self *unto the Lord*, who never utterly forsaketh his Servants; and to him *I made my* earnest *supplication*, never ceasing, till I obtained his return, and thus I said in my prayer.

9 *What profit*, O Lord, *is there*, can there be, *in my blood*, or death, *when I go down into the pit*, or if I dye in my sins? surely none to thee, for thou delightest not in blood, or in the death of a sinner. *Shall the dust*, or they which are dissolved thereinto, before repentance, *praise thee?* or *shall it declare thy truth*, and shew thy glory? Nay, verily, they shall rather, in the horror of punishment, blaspheme thy Name. Suffer me not therefore, O Lord, to be of that reprobate number, of which I must needs be one, if thou absent thy self, or with-draw thy grace any longer from me.

10 *Hear* me therefore, *O Lord*, and

and that right ſoon, for my ſpirit waxeth faint, for want of thy gracious aſſiſtance: *and have mercy upon me*, in this diſtreſs. *O Lord*, I renounce all further confidence in mine own ſtrength: *be thou my* only ſtay and *helper*. Upon this petition, the Lord heard my requeſt, and thereupon I turned my prayer into a ſong of praiſe and ſaid.

11 *Thou*, O Lord, art worthy of all honour and praiſe, for thou *haſt turned for me*, and for my good, *my mourning* for thy abſence, *into dancing* and joy for thy gracious preſence: *thou haſt* made me to *put off my* ſad habit of *ſackcloath* and ſorrow, and inſtead thereof, haſt *girded* and apparelled *me with* a veſture of *gladneſs*, even the peace of conſcience. And all theſe things haſt thou done for me.

12 *To the end, that* all my ſorrow being removed, and I being delivered from all fear, *my glory*, tongue, and heart, together, *may ſing praiſe* and thanks *to thee*, who haſt done ſo great things for me: *and* that I ſhould *not be ſilent*, in extolling thy mercy. And therefore, *O Lord, my God*, as thy

thy goodneſs deſerveth, and my duty requireth, *I will*, with all the affections and faculties of ſoul and body, *give thanks unto thee*, and praiſe thy Majeſty *for ever*, as the only Author and finiſher of my ſalvation.

Glory be to the Father, &c.

Pſalm 34.

I *Will bleſs* and praiſe *the Lord*, for all that he hath done unto me, *at all times*; as well in adverſity as proſperity, and *his praiſe*, as it ſhall ever be in my mind and heart, ſo *ſhall* it *be continually* without intermiſſion, *in my mouth*, by declaring it to others.

2 *My Soul* eſpecially, *ſhall make her boaſt*, and glory *in the Lord*, and not in any thing that is in me: ſo *the humble*, and they which are any way dejected, when they *ſhall hear thereof*, how gracious God hath been to me, ſhall in hope of the like mercy to them, rejoyce, *and be glad* alſo.

3 *O* ye, whosoever hath felt Gods favour, as I have, *magnifie*, and extoll the mercies of *the Lord with me*, for his goodness: *and let us* joyfully with one accord, *exalt*, and praise *his Name together*.

4 *I* my self, when I was in trouble, *sought the Lord* by prayer, and humiliation, *and he* rejected not my petition, but graciously *heard me*, and granted it; *and* he not only *delivered me* from the danger I was in, but *from all my fears* also, which I conceived at it.

5 *They* also, that lived in former ages, (our fore-Fathers) whensoever they were distressed, *looked* up, and cryed *unto him*: *and were* relieved by his mercy, and *lightned* by his grace: *their faces were not* any whit *ashamed*, because they did put their trust in him.

6 *This poor man* (even my self) *cryed* (by their example) in my distress: *and the Lord*, plentiful in compassion, graciously *heard him*, *and saved* and delivered *him* immediately *out of all his troubles* and calamity.

7 *The* good *Angel of the Lord*, deputed

deputed by him for each mans protection, *encampeth*, and fortifieth *round about them*, *that* with an unfeigned heart *fear* and serve *him*: which Angel preserveth them in all their wayes, *and delivereth them* from all the machinations of the Devil, and his Angels.

8 *O taste* ye therefore, *and see*, make experience, and you shall soon find, *that the Lord is good* and loving to those that faithfully call upon him, and you will also confess with me, and say, *Blessed* and happy *is the man that* layeth aside all confidence in himself, and that in all his necessities *trusteth in him*, and his protection.

9 *O fear*, reverence, and love *the Lord*, all *ye*, that by truly believing in him, become his *Saints*, and observe his Commandements: *for*, take this as an infallible truth, that *there is no want to them*, they shall lack nothing that is needful for them, *that* with an upright heart *fear* and serve *him*.

10 *The young Lyons*, mighty and worldly minded men, although they think themselves happy, yet *do they*

lack true peace of Conscience, *and suffer hunger*, and want that which is truly good; *but they, which* with a pure heart, and humble spirit, *seek the Lord*, and desire to please him, *shall not want any good thing*, when the Lord in his wisdom shall think it needful for them.

11 *Come* therefore, O *ye Children*, that desire to be informed, and with attentive minds *hearken*, and give good ear *unto me*, that am experienced in the mercies of the Lord, and *I will teach* and instruct *you in the fear of the Lord*, which is the beginning of wisdom.

12 *What man is he*, among the Sons of men, *that desireth* to live a good *life, and loveth* to spend *many dayes* so in this life, *that he may see* and enjoy *good* and happy dayes hereafter.

13 *Keep*, first of all, *thy tongue from* speaking *evil*, let that member do no man wrong, *and* preserve *thy lips from speaking guile*, or that which is false, though it be to thine own prejudice: for the Lord abhoreth lying lips.

14 *Depart from evil*, avoid all things

things which thou knowest displeasing to God, *and* yet think not that sufficient, except thou also apply thy self to *do* that which is *good* and acceptable to him: *Seek peace*, between God, and thy self; thy self, and thy Conscience; thy self, and thy Neighbour; *and* if thou shalt find that peace in any of these particulars shall fly from thee, *pursue it* with all thy might, that thou mayest recover it.

15 *The* provident *eyes of the Lord*, (for thy comfort in taking this course) *are* ever fixed *upon the righteous*, to preserve them from all evil, and to confirm them in all good: *and his ears* of compassion *are* alwayes *open unto their cry*, to deliver them from all distress.

16 *The face* of displeasure, and the angry countenance *of the Lord*, on the contrary, *is* set and bent *against them that* forsake good, and *do evil*, without remorse of Conscience, *to cut off*, and root out, not only such wicked persons themselves, but *the* very *remembrance of them from the* face of the *Earth*, that there shall remain no memorial of them.

17 *The righteous* in their affliction

cry, and flee unto God for ſuccour, *and the Lord* in mercy *heareth* their prayer; yea, *and*, in his good time, *delivereth them out of all their troubles*, either by aiding them with ſpiritual comfort, that they faint not under them, or by removing their afflictions from them, or them from their afflictions, by taking them into heavenly joyes.

18 *The Lord* (who hath a continual care over his Elect) *is* ever *nigh unto them* in comfort, *that are of a broken* and humble *heart*: *and* always *ſaveth ſuch* (and no other) *as are of a contrite* and bruiſed *ſpirit*, that they fall not into deſparation.

19 *Many* in number, and great in weight, *are the afflictions* and troubles *of the righteous*, for they that will live godly in Chriſt, muſt ſuffer perſecution; *but the Lord*, of his infinite goodneſs, forſaketh him not, but *delivereth him* in due time *out of them all*, that they ſhall not be able to do him harm.

20 *He*, even the Lord, *keepeth* and preſerveth *all his bones*, which though the wicked go about to break, yet notwithſtanding all their attempts,

not

not so much as *one of them is* or shall be *broken* by them: and not only so, but the hairs of his head are numbred also.

21 *Evil*, on the other side, *shall slay the wicked*, and turn them to destruction, *and they*, whosoever they be, *that hate the righteous*, whom the Lord loveth, *shall be desolate*, and deprived of the comfort of Gods holy Spirit.

22 *The Lord* by his power and goodness *redeemeth* and saveth *the soul* of every one of *his servants* from all evil, *and* none of them *that* put their *trust* and confidence *in him*, and his mercy, *shall be* left *desolate*, or without consolation.

Glory be to the Father, and to the Son, &c.

Psalm 103.

BLess and magnifie *the Lord*, thy Creator, *O my Soul*, for all his mercies and favours extended to thee,

and all that is within me, holy and pure, give praise unto, and *bless his holy* and great *Name*.

2 *Bless the Lord, O my Soul*, I say again, as well for thy Creation, as for all other his great and glorious works, *and*, at any hand take heed, thou be not ingrateful to him, and *forget not*, nor let slip out of thy remembrance, *all*, or any of *his benefits*, as well in forming thee after his own Image, as in his continual care, and preserving thee from many dangers.

3 *Who*, only by his power can, and of his meer mercy and goodness *forgiveth all thine iniquities*, pardoneth all thy sins, as well actual as original, how great soever, how many soever, as often, as with a pure heart, and humble spirit, thou repentest thee of them. *Who*, like a good Physician, *healeth all thy diseases*, and thy infirmities, by the regeneration, and renewing of his holy Spirit in thee.

4 *Who* only *redeemeth* and saveth *thy life from destruction*, and utter ruine, and *who*, instead of taking of just and severe revenge of thee for thy sins, *crowneth* and compasseth *thee*

with

with loving kindneſs, many bleſſings, *and* comforteth thee with his *tender mercies*, which are above the reſt of his works.

5 *Who*, in his providence, *ſatisfieth*, and filleth *thy mouth*, and deſire, *with* all *good things* neceſſary for thy ſuſtentation: *ſo that thy youth*, by his power, *is renewed like the Eagles*, by curing thy weakneſs and infirmity, and making thee luſty and ſtrong.

6 *The Lord* relieveth them that ſuffer wrong, and *executeth righteouſneſs and judgement*, without reſpect of perſons, and ſtandeth *for all that are* unjuſtly *oppreſſed*, againſt thoſe that are too mighty for them.

7 *He*, in former times, at the publiſhing of the Law, *made known his wayes*, and taught his Commandements *unto Moſes*, by whom he gave directions to ſucceeding ages, what they were to follow, and what to avoid: and *his* mighty *acts* were well known *unto the Children of Iſrael*, by their many and great Deliverances.

8 *The Lord*, our God, *is merciful* in forgiving offences, *and gracious*, in not imputing our ſins unto us: he

is *slow to anger*, expecting the conversion of sinners: *and plenteous in mercy*, exceeding in his love, and liberal in his benefits to those that fear him.

9 *He will not alwayes chide*, nor be ever displeased with his Children: *neither will he* remember our sins, and *keep his anger* against us for them *for ever*, but in his wrath he will ever be mindful of his mercy.

10 *He hath not dealt with us*, nor punished us rebellious wretches, *after* the quality of *our sins*, wherewith we have daily offended his patience, *nor* hath he *rewarded* nor retributed to *us*, *according to* the hainousness of *our iniquities*: for he knoweth, that if he should strictly enter into judgement with us, no flesh could be saved.

11 *For like as the Heaven is high*, as we see, and far *above the Earth*: *so great is his mercy* above his justice, *toward them that fear him*, and in remorse for their offences, truly turn unto him.

12 *As far* also in distance *as the East* part of the World *is* situate *from the West*, which by reason of their separation, can never come near to each

each other: *so far* at the least *hath he removed*, and put away *our transgressions* and sins *from us*, that they never shall come near unto us, to do us any harm.

13 *Like as a* tender and compassionate *Father pityeth his* disobedient *Children*, and upon submission receiveth them again to grace: *so the Lord*, who is the Father of mercies, *pityeth* and grieveth to see the afflictions of *them*, *that* in *fear* and trembling for their sins, return unto *him*.

14 *For he*, the Lord, which knoweth all things, *knoweth* also *our frame*, that we consist of flesh and blood, subject to corruption and frailty, and *he* withall *remembreth*, and considereth *that we are but* even *dust*, fashioned out of the Earth, and therefore must needs partake and savour of earthly substance.

15 *As for* wretched and frail *Man* therefore, *his dayes are* but *as grass*, which is green in the morning, and before night is cut down and withered: and *as a* fading *flower of the field*, which for a while only, in the Spring time, is beautiful, and afterward is cropt or decayeth: even *so*, and i

no more aſſurance is *he* that in the greateſt proſperity flouriſheth. For after a while, in a ſhort time, he is no more ſeen, nor his remembrance ſhall be no where found.

16 *For* as *the wind* and ſtorms *paſſeth over it*, and every flower, *and* preſently *it is gone*, and withered, *and the place thereof*, where it grew, *ſhall not know it*, nor bear it any *more*: So Man, after he hath a while felt the troubles and ſtorms of this World, ſhall ſoon dye, and be forgotten, and the place of his being will be no more known.

17 *But* yet *the mercy*, and loving kindneſs *of the Lord*, to the Sons of Men, *is*, and was *from everlaſting*, and ſhall continue *to everlaſting*, to the end of the World: and ſhall ever be *upon them*, eſpecially, *that* with unfeigned hearts, ſerve, love, and *fear him*: *and his righteouſneſs* in all his promiſes, ſhall be accompliſhed to his ſervants, and *unto their Childrens Children*, their poſterity, through many generations.

18 *To ſuch* eſpecially, *as* forget not his Commandements, faithfully *keep*, and obſerve *his Covenant*; *and*

to

to thoſe that remember, and be mindful of *his Commandements*, and frame themſelves *to do them.*

19 *The Lord*, who commandeth the obſervance of his Laws, is moſt worthy of all honour, and not to be neglected; for he *hath* (before the Foundations of the World) *prepared his Throne*, and Seat of Majeſty *in the Heavens*, where he is attended on by the glorious Company of Angels, *and his Kingdom* is not ſtraitned or limited to one peculiar Place or Country, but he *ruleth* and commandeth *over all* People and Nations.

20 *Bleſs* therefore *the Lord*, that is ſo mighty, *ye* that be *his* holy *Angels*, magnifie, and laud his holy Name; ye, *that excell in ſtrength*, and *that* gladly *do* and execute *his Commandements*, and that, by *hearkning unto*, and obeying *the voice of his Word*, willingly execute his will and pleaſure.

21 *Bleſs ye*, and praiſe, I ſay, *the Lord*, your, and our God, *all ye his* Heavenly *Hoſts*, ye bleſſed Angels; *ye* that are *Miniſters* and Servants *of his*, *that* willingly and gladly execute *and do his pleaſure.*

22 *Bleſs*

22 *Bless*, and praise together, with one accord, *the Lord*, our God, *all his works*, which he hath created, for the celebration of his glory, wheresoever ye remain, *in all places of his Dominion*, even every where: And lastly, as I began with thee, O my Soul, to stir thee up to his praise, so I end with the same excitation, *Bless*, Praise, Laud, and Magnifie *the Lord*, thy God, *O my Soul*, to whom he hath ever been so gracious and merciful.

Glory be to the Father, &c.

Psalm 111.

I *Will praise the Lord*, and give thanks unto his holy Name, *with my whole heart*, and that not only in my private Devotions, but *in the* publick *Assembly* and Meeting *of the Upright* in heart: *and in the Congregation* of the Faithful, the Church also.

2 *The*

2 *The wondrous works of the Lord*, our God, even from the beginning, thorow all ages, even to this time, *are* so *great* and glorious, that worthily he alone deserveth to be magnified for them; they are *sought out*, and searched into, *of all them that have pleasure*, and delight in meditating and contemplating *therein*.

3 *His work*, in the Creation and Fabrique of the Universe, *is honourable and glorious*, of all his Creatures worthily to be admired: *and his Righteousness* and Equity, his Care and Providence, in the preservation and government of it, is likewise to be magnified, because it is permanent, and *endureth for ever*.

4 *He hath made* and perfected *his wonderful works* with such wisdom and power, that they ought *to be remembred*, and his Name to be celebrated for them: And as he is omnipotent, so *the Lord is* also *gracious*, and loving to his Servants, *and full of compassion*, plenteous in mercy to every repentant sinner.

5 *He hath*, of his providence and bounty, ever *given meat*, and all other necessaries, *to them that fear*

and

and serve *him*: yea, and *he*, as he hath formerly, so *will* he *ever*, to the end of the World *be mindfull of his Covenant* of Grace, to his Servants.

6 *He hath shewed* and manifested to *his people*, his elect, *the power*, and efficacy *of his* great *works*, not only in the creation, but in the Redemption of mankind: *that he may give unto them* that are in Christ, *the heritage of the heathen*, according to the promise made to our fore-fathers.

7 *The works of his hands*, all his actions *are* done in *verity, and Judgement, and all his Commandements are sure*, just, holy, and worthy to be observed.

8 *They stand fast*, and are setled firm, *for ever and ever*, to the end of the world: *and* they *are done*, and commanded, upon good grounds, *in truth and uprightness*, as being enjoyned by the Author of Truth and Equity.

9 *He* in the fulness of time, *sent Redemption* and Salvation *unto his* Elect *People*, by Jesus Christ, *he hath commanded his Covenant*, of the New Testament *for ever* to be observed by them: and it concerneth them carefully

fully to keep it, becauſe he which commanded it, is a jealous God, and ſevere to tranſgreſſors and *Holy reverend is his Name.*

10 *The* filial *fear of the* ſame holy and reverend *Lord, is the beginning* and baſis *of* all true *wiſdom*; which whoſoever hath not attained to, is not really wiſe, howſoever he may be eſteemed by the world: but *a good* and perfect *underſtanding have they*, and they are truly wiſe indeed, *that do his Commandements*, and keep his Precepts: *his praiſe* and remembrance *endureth for ever*, and continueth throughout all generations.

Glory be to the Father, &c.

Pſalm 138.

I *will praiſe* and bleſſe *thee*, O Lord, *with my whole heart*, with all my ſtrength: yea, *before the Gods*, in the preſence of thy holy Angels, *will I ſing praiſe*, and laud *unto thee.*

2 *I will worſhip* in fear and reverence *towards thy holy Temple*, dedicated to thy honour and ſervice, *and* I will *praiſe thy* holy and great *Name*, *for* two of thy bleſſings eſpecially, namely, for *thy loving kindneſs*, in comforting diſtreſſed ſinners, *and for thy Truth*, in performing thy promiſes: *for thou* thy ſelf *haſt* preferred and *magnified thy Word* of Truth, *above all* the Attributes of *thy Name*, elſe, whatſoever.

3 *In the day* and time of my affliction, *when I cryed* unto thee, by earneſt prayer, *thou* didſt not ſtop thine ears, but graciouſly *anſweredſt me*: yea *and ſtrengthned me with* thy Grace, and *ſtrength in my Soul.*

4 *All the Kings* and mighty men *of the earth*, be they never ſo high in condition, *ſhall*, and may worthily *praiſe thee*, without diſparagement to themſelves: *when they*, by the preaching of the Goſpel, *hear the words of thy mouth*, which are nothing but Truth.

5 *Yea, they ſhall ſing* and rejoyce, in exerciſing themſelves *in the wayes* and Commandements *of the Lord*: *for great* and unutterable *is the glory* and Maje-

Majeſty *of the Lord* of Hoſts.

6 *Though the Lord* our God *be high*, and his Majeſty be above all things, *yet* in his abundant mercy, *hath he reſpect unto the lowly* in their own eyes; and the more humble they are, the more he regardeth them: *but* as for *the proud*, and thoſe which exalt themſelves, *he* deſpiſeth them, and *knoweth* them, as it were *a farre off*.

8 *Though I walk* and live *in the midſt of trouble* and ſorrow, and in the ſhadow of death: yet, whenſoever I call upon thee faithfully, *thou wilt* (I know) *revive* and raiſe *me* up: *thou ſhalt* alſo *ſtretch forth* and reach unto me *thy hand* of power, *againſt the wrath* and malice *of mine Enemies*, and bridle their fury: *and thy right hand* of omnipotence *ſhall ſave me* from all their enterprizes.

8. *The Lord* of his goodneſs, *will perfect* and finiſh *that which concerneth me*, and my ſalvation: *thy mercy* and loving kindneſs, *O Lord*, never faileth, but *endureth* from generation to generation, even *for ever*; Withdraw not therefore, that mercy of thine from me, O Lord, and *for-*

ſake

sake not thou *the work of thine own hands*; not made by any strange God, but by thee, the only and true God.

Glory be to the Father, &c.

Psalm 145.

I *Will extoll* and praise *thee, my God*, and Creator, *O King* of Majesty and Glory: *and I will blesse* and magnifie *thy Name*, O preserver of mankind, *for ever and ever*, even all the dayes of my life.

2 *Every day*, not a day shall passe over my head, but *I will blesse thee*, and be speaking of thy mercies: *and I will praise* and give thanks unto thee, and to *thy Name, for ever and ever*, as long as I live.

3 *Great* and glorious *is the Lord*, far exceeding all the false Gods of the heathen, *and greatly* is he *to be praised* for all his works: *and his greatness* hath neither end nor beginning, but *is unsearchable*, and past mans finding out.

4 *One*

4 *One generation* and age *ſhall praiſe* and leave the memory of thy goodneſſe, and *thy works* of power, wiſdom, and mercy *to another* ſucceeding generation, *and ſhall declare* to poſterity, the remembrance of *thy mighty acts.*

5 *I* my ſelf, as well as I am able, *will*, as I have good cauſe, *ſpeak of*, and extoll, *the glorious honour*, and the exceeding greatneſs *of thy Majeſty*: *and* tell unto the people the excellency *of thy wondrous works.*

6 *And* not only I, but all other *Men, ſhall* be forced to confeſs, and *ſpeak of the* exceeding *might*, and the wonderfull effects *of thy terrible acts*, againſt thine enemies: *and I*, according to my poor ability, *will declare* unto poſterity *thy greatneſs* and Majeſty.

7 *They*, even all people, which are governed by thy power, and ſatisfied with thy goodneſs, *ſhall abundantly utter*, and continually with praiſe acknowledge, and keep *the memory of thy great* and ſuper-abundant *goodneſs* and mercy: *and ſhall*, in all Aſſemblies and Congregations, *ſing*, and rejoyce, becauſe *of thy Righteouſneſs*,

ousness, wherewith thou ruleſt and diſpoſeſt all things.

8 *The Lord*, our God, notwithſtanding our grievous ſins, *is gracious*, and loving, yea, *and full of compaſſion* by nature, evermore *ſlow* and unwilling *to* wreak his *anger* upon us, it being an act contrary to his diſpoſition, *and* inſtead of puniſhing, he is *of great mercy*, and ready to pardon the repentant.

9 *The Lord is* alſo *good* and gracious, not to any particular perſons or people only, but *to all* that turn unto him, *and* if we ſhall conſider *his tender mercies* to the Sons of Men, they *are over* his juſtice, and *all his* other *works*.

10 *All thy works* and creatures *ſhall* therefore *praiſe* and magnifie *thee*, *O Lord*, in general: *and*, above the reſt, *thy Saints*, and Servants, to whom in particular thou extendeſt thy mercy, *ſhall bleſs*, and continnally praiſe *thee*, for the ſame.

11 *They* eſpecially ſhall not be ſilent, but *ſpeak of*, and declare unto thoſe that have not known thy Name, *the Glory* and Majeſty *of thy Kingdom*, which

which is above all the Kingdoms of the Earth, *and* shall, whereſoever they come, *talk of*, and ſet forth *thy* mighty *power*, which no Potentate is able to reſiſt.

12 *To make known*, and to make manifeſt thereby, *to the Sons of Men*, even all the generations to come, *his mighty* and wonderful *acts*, which he hath done in our time, and in the ages fore-going: *and* alſo *the glorious Majeſty*, and Super-excellency *of his Kingdom*, and Power.

13 *Thy Kingdom*, O Lord, is not temporary, or of ſhort continuance, but it *is an everlaſting Kingdom*, was without beginning, and never ſhall have end: *and* this *thy Dominion* and Rule *endureth* firm and ſtable *throughout all generations*, to the end of the World.

14 *The Lord* in his mercy *upholdeth*, and lifteth up *all* thoſe *that fall* by frailty and weakneſs: *and raiſeth up*, by the grace of his holy Spirit, *all thoſe that be* dejected, *bowed*, and caſt *down* with the thought of their ſinnes.

15 *The eyes of all* Creatures *wait*, and are fixed *upon thee*, as upon their careful

careful Father, for ſuſtenance and help: *and* they no ſooner call unto thee, but *thou*, of thy providence, ſupplyeſt their wants, and *giveſt them their meat*, and all things neceſſary for them, not only in due proportion, but in *due ſeaſon*, and time alſo.

16 *Thou openeſt thy hand* of bounty, *and ſatisfieſt the* inſatiable *deſire of* men, which nothing but thy ſelf can ſatisfie, and of *every* other *living thing* beſides.

17 *The Lord is* only *righteous*, juſt, and unreprovable *in all his wayes*, and actions: *and* it is he only that is *holy*, and pure *in all his works*.

18 *The Lord is nigh*, and ready at hand, *unto all them; that* in diſtreſs, *call upon him*, and ſeek unto him for help, Yea, *to all*, without reſpect of perſons *that call upon him in truth*, faith, and uprightneſs of heart.

19 *He* is ſo gracious, that he *will* not only hear them, but grant their petitions, and *fulfil* and ſatisfie *the deſire* and requeſt *of them that fear* and ſerve *him*: *he alſo will hear their cry*, in time of affliction, *and will ſave*

and

and deliver *them* out of all their trouble.

20 *The Lord*, by his omnipotent power, *preserveth* and keepeth *all them that love him* sincerely, and obey his Commandements, *but* as for *all the wicked*, and unrepentant obstinate sinners, those *will he destroy* from the face of the Earth.

21 *My mouth shall*, as long as I have any being, *speak* of, and declare *the Praise* and Majesty *of the Lord*, most mighty, *and* as I do, so *let all Flesh*, People, Nations, and Kindreds, from the rising of the Sun, to the going down thereof, *bless*, laud, and magnifie, together with me, *his holy* and great *Name*, even *for ever and ever*, from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

Imprecation

Imprecation.

THis part of *Devotion*, (or of *Zeal*, as I may call it) although it ſeem harſh, and not well to ſtand with the *Charity* of a Chriſtian, yet in ſome *caſes* it hath been, and may be lawfully uſed.

1. When the *Church* of *God*, in any part of the *World*, lyeth (as it were) at the *Stake*, and groaneth under the burden of *Perſecution*, and the *Enemies* thereof are *incorrigible*, and not to be *reconciled*. In this *caſe*, not only a *private man* in his *Devotions*, but the *Church* alſo in *general* may uſe theſe *Imprecations*, to the end that the *Church* may by theſe kind of *Prayers*, and *Gods aſſiſtance*, recover its former *Peace* and *Quiet*.

2. When a *Chriſtian* ſhall perceive that his *Enemies* aim altogether (againſt the *Rules* of *Charity*) at the utter

utter *ſubverſion* both of his *Body* and *Soul*; In this *Caſe* alſo a man may (without breach of *Charity*) uſe theſe Imprecations.

In either of which *Caſes*, if the *children* of *Gods* or our own *enemies* ſhall joyn, aſſiſt, or perſiſt *maliciouſly* in the ſteps of their *Parents*, they are in our eſtimation to be accounted of no *better*, nay, not ſo *well* as the very *Heathen* who have not known the *Name of God* at all.

And to this end, I have given you a *taſte* only of ſome of the *zealous wiſhes*, and *earneſt deſires* or *Imprecations* of ſome *holy* men, *Prophets* and *Apoſtles*, which are ſet down in *ſacred Scripture*, left (no doubt) for our *imitation* in the ſeveral *caſes* before mentioned.

Imprecations against the Enemies of God and his Church.

Num. 16 15. OF *Moses* in the rebellion of *Korah, Dathan*, and *Abiram*, *Respect not thou their Offering.*

2 Reg 19. 15. Of *Ezechiah* against *Senacherib*, the blasphemous King of *Assyria.*

2 Chr. 14. 11. Of *Asa* against *Zerah*, the King of *Æthiopia.*

20. 6. Of *Jehosaphat* against the *Moabites* and *Ammonites.*

Of *Nehemiah* against *Sanballat* and *Tobiah.*

Neh. 4. 4. *Turn their reproach upon their own head, and give them for a prey in the land of captivity.*

5. *And cover not their iniquity, and let not their sin be blotted out before thee.*

Of *David* against *Gods* enemies in many places.

Psal. 5. 10. *Destroy thou them, O God, let them fall by their own Counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.*

10. 15. *Break the arm of the wicked.*

Break

Break their teeth, O God.	Pſal. 58. 6
Let God ariſe, and let his enemies be ſcattered, let them alſo that hate him, flee before him.	68. 1.
Lift up thy feet, that thou mayeſt utterly deſtroy every enemy which hath done evil in thy Sanctuary.	74. 4.
Powr out thine indignation upon the Heathen that have not known thee.	79. 6.
O my God, make them like a wheel, and as the ſtubble before the wind	83. 13.
Perſecute them with thy tempeſt.	15.
Make their faces aſhamed.	16.
Let them be confounded and vexed evermore: let them be put to ſhame and periſh.	17.
Let them be as graſs upon the houſe top, which withereth before it groweth up.	129. 6.
Let not the ungodly have his deſire, O Lord, let not his miſchievous imagination proſper, leſt they be too proud.	140. 8.
Let the miſchief of their own lips fall upon them.	9.
Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.	10.
Of the *Apoſtles* againſt the *High Prieſts.*	Act. 4. 24

Of Saint *Paul.*

1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be* Anathema Maranatha.

Gal. 1. 9. *If any man preach any other Gospel,* &c. *let him be accursed.*

5. 12. *I would they were even cut off that trouble you.*

Against the *Enemies* of our *Souls.*

Psal. 35. 5. LEt them be confounded, and put to shame, that seek after my Soul.

35. Let them be as chaff before the wind.

Let the Angel of the Lord chase them.

6. Let their way be dark and slippery.

Let the Angel of the Lord persecute them.

Let destruction come upon them.

8. Let them be confounded and ashamed.

40. 14. Let them be driven backward,

Let them be desolate.

15. Let Death seize upon them.

Let

Let them go down quickly to Hell. 55. 15.
Let them be covered with reproach and dishonour. 71. 13.
Set a wicked man over him. 109. 6.
Let Satan stand at his right hand.
Let his prayer become sin. 7.
Let his dayes be few. 8.
Let his Children be Fatherless, and his Wife a Widow. 9.
Let his Children be Vagabonds and Beggars. 10.
Let the Extortioner catch all he hath. 11.
Let there be none to extend mercy to him, or his Children. 12.
Let his posterity be cut off. 13.
Let the iniquity of his Fathers be remembred. 14.
Cast forth lightening, and scatter them: shoot out thine arrows, and destroy them. 144. 6.

And it is not to be conceived, that these *Imprecations* arise from a *weak affection*, as though the *godly* were *glad*, or *rejoyced* at the *destruction* of the *wicked*, nor to *persecute* them out of the *malice* of humane *nature*.

1. But, for as much as the *love* of *God* ought to be preferred before the *love* of our *Neighbours*, and that then

our *Neighbour* is truly loved, when that *love* reſpecteth the *glory of God*; we worthily prefer his *glory* before the love of his *Enemies*, who by their *wickedneſs* would endeavour to *obſcure* it.

2. They uſed theſe *Imprecations* againſt thoſe *Enemies*, when they were out of *hope* (as is before ſaid) of their *amendment*.

3. And Laſtly, It was done, not ſo much to *deſtroy* the perſons, as to *fruſtrate* their *Counſels* and *Imaginations*.

The Ten Commandements Paraphraſed.

Deu.4.13. 10.3. 4. Ex.19.24. Act 7.53. Gal.3.19. Heb.2.2. THe *Law* of the *Two Tables* was written by the *Finger of God*, and delivered and *promulgated* by the *Miniſtry* of *Moſes*, and *Angels*, and contained ſummarily what *God* commanded

manded the people to *observe*, and what to *avoid*.

It is divided into two Parts.

Our duty toward God.

Our duty towards our Neighbour.

The *four* first Commandements enjoyn the *first duty*.

The *six* last, the *last*.

And thus follow.

God spake all these words, saying, I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the house of bondage.

In the *Preface*, by mentioning of *Gods* Name, God spake, &c.

Jehovah.	*His Majesty.*
Spake.	*By his Word.*

The *hearers* were prepared to *attention.*

The *Brevity* and *Order* of the *Commandements* make them *easie* to be *learned.*

This *Preface* belongeth to all the *Decalogue*, and containeth a description of the *Person* who gave the *Law.*

Who being *God*, the *Creator* and Disposer of all things, is to be *obeyed*: Neither are we to make any scruple or doubt, but that all things which

he commandeth us in his *Law*, are just and holy.

I am the Lord. Who only is *Omnipotent*, and was from all *Eternity*, from whom all things that are had their beginning, and who hath absolute and sole power to command and prescribe *Laws* unto us.

Thy God. *Happy is the people who have the* Ps. 144.15 *Lord for their God.*

By these words (*thy God*) every one of us may receive particular *comfort*, that as he is *able*, so he is *willing* and ready (by making this Covenant to be *ours*) in his particular providence and care, to do good to every one of us in our need, if we keep his *Commandements*.

God. A *God*, to relieve and aid us, not a severe *Judge*, to condemn us,

Let us therefore,

With all *reverence*, *serve* him as a *Lord*.

With earnest *desire*, *repair* to him in our need, as to *a merciful God*.

With hearty *zeal*, *love* him for his goodness.

With

With *trembling*, *fear* to offend him for his *juſtice*.

And let us be holy, as he is holy. Lev. 20. 7.

In this delivery of the *Jews* from their *ſervitude*, is his infinite *Power* deſcribed: whereby he is declared to be as well able to *ſave* his Servants, as to *confound* his Enemies. *Which brought thee*, &c.

And this *deliverance* is foretold and parallel'd by the Prophet, as a *Type* of our *deliverance* from the ſervitude of ſin. Eſa. 52.

The Firſt Commandement.

Thou ſhalt have no other Gods before me.

HAving (as it were) ſetled in our hearts his *Authority* and *Power*, to preſcribe and make *Laws* unto us, his juſt precept is, that *We have no other Gods before him.* *Thou ſhalt have no other Gods.*

1. Neither by abating any *reverence* due to him.

But to *worship* him with all our *heart*.

By *acknowledging* him to be the only true God.

By *honouring*, *serving*, and *praising* him above all things.

By *trusting* and *relying* wholly upon him.

By *expecting* all good from him.

By *humbling* our selves before him, and patiently *bearing* whatsoever he shall please to lay upon us, and *subjecting* our wills wholly to his.

2 Not by *attributing* any honour to other *Gods* or *Idols*, or putting any *confidence* in *Saints* or *Angels*, *Earthly* Pleasures, *Riches*, *Honour*, or the like, lest we offend thereby.

Gen. 30.1 As *Rachel* did, by asking Children of *Jacob*.

2 Kin. 5.6. As *the King of Syria*, by desiring *Joram* to heal *Naamans* leprosie.

2 Chr. 16. 12. As *Asa*, by too much trusting to his *Physicians*.

Lu. 12.16. *As the Fool in the Gospel*, trusting to his riches.

Before me. Neither *secretly* in thy *heart*.

Nor in the *view of God* and the *World* openly.

Nor

Not, but that *God* is every where, and ſeeth into the ſecret corners of our *hearts*, and is *Omniſcient*; but to ſet a note or brand of *impudence* upon us, for our indignity to him, if we ſhall make open profeſſion of our *Idolatry* to any falſe *God* or *Idol*, in worſhipping it; or of our exceſſive love, or doting upon any *Creature*, by putting confidence in it, & neglecting our dependance on *God*, who is only *able*, by his Omnipotency, to *releive* us.

This Commandement enjoyneth the inward worſhip of God.

The Second Commandement.

Thou ſhalt not make to thy ſelf any graven Image.

AS in the firſt *Commandement*, *God* requireth, that we *worſhip* him only *inwardly*: ſo in this, he forbiddeth all undue and indirect *outward worſhipping* of him; and enjoyneth us, not to make any reſemblance, to *worſhip*

ſhip him by; becauſe he is a Spirit, and is only to be *worſhipped* in *Spirit* and *Truth*.

It conſiſteth of two parts.

1. A prohibition of *making any Image* repreſenting the Divine Godhead.

2. Of *exhibiting* any worſhip to any Image.

And that,

1. Becauſe he is *incomprehenſible*, cannot be repreſented in any form viſible.

2. Becauſe he is *able to puniſh* the contemners of his *Name*.

And to *bleſs* his true worſhippers.

Thou ſhalt not, &c. 1. Therefore we are not to *grave*, or make any *Image*, or reſemblance of him.

Deu. 4.15 *For when he gave the Law*, (ſaith *Moſes*) *he appeared in no manner of ſimilitude.*

Eſa. 40.18 *To whom then will ye liken God? or to what likeneſs will ye compare him?*

2. Neither are we to make the *likeneſs* of any thing, to worſhip it.

For as we ought not to make any *reſemblance* of him: ſo neither when we make the *ſimilitude* of any thing elſe,

else, (the *true use of making Pictures, and the like, being lawful*) *not to worship*, or attribute any *honour* to it.

Not that all *Images* are hereby *forbidden.*

1. For some in the *Old Testament* were *Typical.*

The *Brazen Serpent* being the Type of Christ.

The *two Cherubins* on the *Ark* represented the Majesty of *God* attended by his *Angels*, &c.

2. Some are for *Ornament*; many in the fabrique of the *Temple*, and in the *holy Vessels* of it.

3. Some *Historical*, of stories either out of the *Scriptures*, or of other *Writers.*

4. Some for instruction in the *nature* of *Beasts*, *Cities*, and *Countries.*

Saint *Paul* saith, that *the Gentiles changed the glory of the incorruptible God, into an Image like to corruptible man, and to birds, and four-footed beasts, and creeping things; wherefore God gave them up to uncleanness*, &c. Rom. 1. 23

1. Either by *bowing* the body, *uncovering* the head, or *bending* the knee to them. *Thou shalt not bow down*, &c.

2. Or

2. Or by ſetting the ſame in any *eminent* place to *worſhip them*, beſtowing extraordinary *coſt* on them, making Pilgrimages to them, or dedicating *Altars*, *Lamps*, or the like to them.

For I the Lord, &c. By this *Commination*, he ſheweth his *power* to *puniſh* Offenders, and that he is *able* and all-ſufficient to *ſupply* our wants likewiſe.

I'm a jealous God. Like the jealous Husband, who will have no partner in his love.

And ſuffereth no *Corrival*, *Competitor*, or *Sharer* in his *Service*.

My Son give me thy heart, thy whole heart.

And viſit the ſins &c. *Puniſhing* them that run after falſe Gods, in many *deſcents*, even as long as they ſhall continue in their *idolatrous* courſes.

Though the Son ſhall not bear the iniquity of the Father, yet this is ſo odious to him, that he will take vengeance of the Idolatrous Generation.

As of the Jews in general.

Solomon, and others.

1. To

1. To ſhew how odious Idolatry is to him.

2. To force men (who naturally have a love and care to their *poſterity*) by this Commination, to abſtain from it, leſt their iſſue be plagued.

Confounded be all they that worſhip carved Images, and that delight in vain Gods. Pſal. 97. 7.

The mercy of the LORD, *And ſhewing mercy, &c.*

is { *over all his Works.* 145. 9.
{ *over his Juſtice.* Jam. 2. 13.

For whereas he puniſheth *Idolaters* in his *Juſtice*, but to *three* or *four* generations: He is *merciful* to *thouſands* of thoſe that worſhip him aright, *throughout all generations.*

His *reward* is alwayes greater than his *puniſhment.* Luc. 1. 50.

Of his own nature more bent to ſhew mercy, than to execute ſeverity.

It is his *proper work*, and ſuitable to his *nature*, to have *mercy*: but he is hardly drawn to *puniſh*, as being a Pſ. 28. 21.

work

work altogether *unsuitable* to his disposition.

To them that love me, With their *whole heart*, without *hypocrisie*, and do not impart that *worship* to others, which is *due* to him.

And keep my Commandements. In *obedience*, walking in his wayes. All his *Commandements*, but chiefly this concerning his *worship*.

The Third Commandement.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.

The scope of which is, to shew what reverence is due to *God* in our *Conversation*, especially in the use or abuse of an *Oath*.

Thou shalt not take the Name of the Lord in vain. THe *Name* of the *Lord*, which in it self is *Holy*, *True*, and *Just*. And therefore we ought not to

prophane

prophane it, or take it in our mouths *lightly*, or upon every ſmall occaſion.

Herein we offend,

When we *blaſpheme* God, either openly, or in our *hearts*.

When we uſe *his holy Word* to any prophane, ſcurrilous, or impure end.

When we commit *Perjury*.

When we *murmure* againſt him.

When we leave his *Providence*, and conſult with *Witches*, or the like.

When we *ſwear* upon trivial and light cauſes.

When we *curſe*, or uſe unlawful *Imprecations*.

When we perform not that which we faithfully promiſe.

When we (in any action of our own) *detract* from *Gods glory*, and attribute and *arrogate* too much to our ſelves.

An *Oath* is to be miniſtred when the *glory* of *God is queſtioned*, (or ſome *weighty* matter *urgeth* it, upon the *Magiſtrates* command. And to be *taken* by *thoſe* who are of *years* of *diſcretion*, and in their *right ſenſes*.

The

For the Lord will not, &c. The *Lord*, and *Judge* of Heaven and Earth, who *seeth*, and obſerveth all our *actions*, is ſo far from *conniving* at this ſin, that without repentance, he will *condemn* every one that offendeth therein.

1 Sam. 14. 24. *Saul*, for unadviſed *curſing*, and *adjuration*, loſt a Victory againſt the *Philiſtines*.

31. 4. For *conſulting with a Witch*, was (with his *Sons*) brought to untimely *end*.

2 Kings 19. 10. *Sennacherib*, for blaſpheming *God*, was ſlain by his own *Sons*.

Acts 5. 5. *Ananias*, for *lying* to the Holy *Ghoſt*, dyed ſuddenly.

The Fourth Commandement.

Remember that thou keep holy the Sabbath day, &c.

IN this Commandement are *two things* contained.

1. A *Precept* or Declaration of the will of *God*.

To

To ſet apart ſome day.

1. To the publick *worſhip* of *God*.

2. In *ceaſing* from our *labours*.

2. A *Reaſon* of the Commandement.

1. Becauſe *God* after the *Creation* reſted on the *ſeventh* day.

2. Becauſe he alſo *bleſſed* and *ſanctified* it.

Let not worldly cares put it out of thy *mind*, but obſerve it with all Care and *Religion*. *Remember.*

And not without great cauſe was this *Precept* ſo ſtrictly urged.

1. Becauſe by the *neglect* of it, ariſeth the neglect of all *ſpiritual* duty.

2. Becauſe in it was contained a *Type* or Shadow of the great and everlaſting *Sabbath*, which is our *Sanctification*.

3. Becauſe we have thereby ſome time to ſhew *mercy* to our Servants and Beaſts, wearied with labour.

In frequenting the *Church*, and there to exerciſe thy ſelf. *That thou keep holy*, &c.

In Prayer.

Hearing the *Word*.

Receiving

Receiving the *Sacrament*.
In pious and religious *Works*, as
Visiting the *Sick*.
Relieving the *Poor*.
Meditating on *Gods Works*.
Praising him for them.
In refraining from *Sin*.
In resting from servile *Labour*.

And although that part of the *Jews Sabbath* be abrogated which respected the *Seventh* day *Sacrifices*, and other *exteriour acts* of Gods worship, commanded and enjoyned to the *Jews*: yet the *Church* hath appointed instead thereof *the Lords day*, or *Sunday*, (called the *first day of the week*) wherein all *Christians* are bound to retain and observe all the duties of the first *Sabbath*, avoiding the *Jewish* strict and superstitious *Ceremonies*,

Rev. 1. 10. Acts 20. 7 1 Cor. 16. 2.

Six dayes, &c. In following the *Vocation appointed* thee by *God*, wherein thou art to *omit* nothing necessary for the *sustentation* of thy Family.

And not to *spend* those six dayes wholly in *idleness*, *pleasure*, or *excess*.

Nor in the *publique duties* of the *Sabbath*, and thereby neglecting the

Car-

Care over thy Family.

In *that day*, neither *thou*, nor any of thy *Family*, or *Cattel*, ſhall do any *ſervile labour*, (except in caſe of *neceſſity*, and *preſervation* of *Gods Creatures* from damage or loſs) but ye ſhall ſpend it in thoſe religious *duties* formerly ſet down. *But the ſeventh day.*

In caſe of *neceſſity* (*The Sabbath being made for Man, and not Man for the Sabbath*) we are to conceive, that it was ordained not to *deſtroy*, but to *preſerve* him; and therefore all works are not forbidden that day.

1. *As dreſſing of meat.* By the example of the *Prieſts*, who on the *Sabbath killed the Beaſts for Sacrifice*, *and dreſſed the reſt.* And of *Chriſts Diſciples, plucking ears of Corn.* And *Tertullian* ſaith, That the *Antient and Primitive Church never faſted on the Sabbath day.* Num. 28. 1. Mat. 12. 1 *De Coron. militis. c.* 3

2. *Miniſtring Phyſick to the Sick.* By the example of our *Saviour, healing on that day.* Luc. 6. 7. John 5.

3. *Saving Corn, Hay-Houſes*, and the like, from periſhing. By our *Saviours* queſtion to the *Phariſees.* Mat. 12. 11.

2. *The*

2. *The Reason* why *God* commanded the observation of the first *Sabbath* was,

1. Because, after *God* by his *Word* had created the *Universe* of nothing, he rested himself *from all the work that he had made.*

Gen. 2. 2.

2. Because this day was by him *blessed* and *sanctified.*

And the reason why the *Seventh day* was changed by the Apostles, and continued by Christian Emperours, into the *first day of the week*, upon which the *Christians Sabbath* is observed, was in remembrance of our Saviours *Resurrection*, (which happned on this day) as may be gathered by *Christs* selecting that day to appear twice to his *Apostles* after his *Resurrection.*

Joh. 22. 19

The Second Table.

The Fifth Commandement.

Honour thy Father and thy Mother, that thy dayes may be long on the Land, which the Lord thy God giveth thee.

AS the *firſt Table* teacheth the *honour and love of God*, ſo doth the *ſecond*, the *duty* we owe to our *Neighbour*. And the firſt *Commandement* of this *Table* enjoyneth us to *honour* and *reverence* our *Parents*, as being the *thing* which *God* eſteemeth next in degree to his *Honour*.

And it containeth,
Firſt, *A Precept.*
Secondly, *A Promiſe.*

1. The *Precept* is General and Particular.

1. The *General* comprehendeth our *Duty* to all our *Elders* and *Superiours*,

ours, whom *God* hath ſet over us, for our government and preſervation; which *duty* is of *neceſſity* to be performed, in reſpect of the upholding of *Politique* Government,

2. The *Particular Precept* containeth our *Duty* to our natural *Parents*, Father and Mother, of what degree, eſtate, or condition ſoever they be.

Whether *Poor*, or *Rich*; *Good*, or *Bad*, this *Commandement* layeth hold on us.

Honour thy Father and Mother.

That which we are *enjoyned* to do by theſe *words*, is to

Reverence them: as from whom we received our *being*.

Love them: for their care, ſorrow, and pains, in our *education*,

Obey them: in all lawful things, as being appointed by *God* to command over us.

Be thankful to them: in requiting their *charge* and *love*; in miniſtring to their *neceſſities*.

Be patient with them: in their *corrections*, and bearing with all their *infirmities*.

That

That which we are *forbidden* to do againſt them, is,

Not to ſpeak evil of them, or to curſe them. Ex. 21. 17.

Not to ſee them want, Lev. 20 9.

Not to be aſhamed of them, for poverty, or other cauſe whatſoever. Mat. 15. . Mat. 7. 11.

2. The *Promiſe* is made to all ſuch as ſhall keep this *Precept*, which is *Long dayes*, of life *here*, and *happy* too, elſe they would be no better than a *curſe*. *That thy dayes may &c.*

Long dayes hereafter, for ever in bliſs, which is the higheſt bleſſing that can befall to any.

It was Saint *Pauls* obſervation, that this was the *firſt Commandement* that had a Promiſe annexed to it. Eph. 6. 2.

This *Promiſe* God made,

1. To allure us to the *Duty* of reverencing and obeying our *Parents* and Superiours.

2. To ſhew how highly he eſteemeth of it.

3. It ſuits with the Commandements, if we honour our Parents, who gave us life, we ſhall be rewarded with long life.

The Sixth Commandement.

Thou ſhalt not Kill.

THis *Commandement* followeth *properly*, and in *order* in the next place: For mans life being the moſt precious thing in this *World*, and upon which all other things *depend*, *God* ſeemeth to take *care* by this *Commandement* for *peace* and *quietneſs*, whereby mans life may be *preſerved*.

The *life* of *man* ought to be *preſerved* for three reſpects.

1. Becauſe *God* is the *Judge* of man only,

2. *Nature* deſireth nothing more than the preſervation of life.

3. *Murther* deſtroyeth all *ſociety*.

Thou ſhalt not Kill.

Neither thy ſelf, nor others.

Neither ſhalt thou have any *deſire* to do any ſuch *act*.

Under this *Commandement* are divers other *particulars* forbidden: For as *God* forbiddeth the *act*, ſo doth he command that all *occaſions* or means to execute

execute that *act* be forborn and taken away.

If *God* commands us not to kill, then he prohibits the affections to

Slaughter.
Anger.
Unjuſt War.
Quarrelling.
Chiding.
Hatred.

And all other things of this nature, which may be as provocations to *ſlaughter.* Mat. 5. 21.

And on the *contrary* he enjoyneth us,

To love our Neighbours as our ſelves.

To live *peaceably* and *quietly* with them.

To do good for evil.

And all this becauſe,

Man is the Image of God.

Fleſh of our Fleſh.

The thing that *Chriſt* paid ſo dear for.

The Seventh Commandement.

Thou shalt not commit Adultery.

Thou shalt not commit Adultery.

THe chief aim and scope of this *Commandement* is to preserve the *marriage* bed inviolate. And with great reason it is placed *next* to the prohibiting of *homicide*, because that *next* and *dearest* to a *man*, after his own life, is the preservation and honour of his *Wife*; for they two *are but one flesh*.

Gen. 2. 24.

And by this *Commandement* is also implicitely, and secretly forbidden,

Ro. 1. 26. Mar. 5. 28.

Whoredom.
Incest.
Sodomy.
Sins against Nature.
Unlawful Desires and Affections.
Uncleanness.
Evil Talk.
Obscene Songs.
And Impudent Behaviour.
Uncivil Sight.
Lascivious Pictures.
Intemperance of Diet.
Delicacy and Excess in Apparrel.
And the like.

Being

Being provocations to the *Sin* here forbidden.

And as we are *prohibited* theſe things, ſo are we *commanded* hereby,

To live Chaſtly.

Temperately.

Modeſtly.

And purely in Heart.

For by theſe Vertues (as our Saviour telleth us) we ſhall come to the *Beatifical Viſion of God*, and enjoy that *Bleſſedneſs* which he hath promiſed to thoſe that in pureneſs of heart love and ſerve him. Mat. 5. 8.

The Eighth Commandement.

Thou ſhalt not Steal.

THat is, thou ſhalt not take from *another* any thing which is not thine *own*. And againſt this *Commandement* we may offend divers waves. *Thou ſhalt not Steal.*

By committing *Sacrilege*, taking any thing from the *Church*.

By *with-holding* that which is due to *King* or *Prince*.

By *robbing* on the high way, or out of houſes.

By deceiving any man.

In *bargaining*.

In falſe *weights* and *meaſures*.

In being *bankrupt* without cauſe.

By *oppreſſing* the *Poor*, or keeping his pledge.

By *encroaching* upon the poſſeſſions of any other, either by violence openly, or by fraud, in removing Land-marks, *&c*.

By keeping that which is found from the true Owner.

By *denying* or concealing a truſt.

By *detaining* the *Labourers hire*.

By *living idlely*, and eating out of another mans labour.

By *neglecting* a Maſters ſervice, and miſ-ſpending his goods.

The Ninth Commandement.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

THou ſhalt not give falſe evidence before a *Judge*, againſt any man. Whoſoevet doth ſo, is not only guilty of the breach of this *Commandement*, but of the *Third* alſo, in committing *Perjury*. *Thou ſhalt not bear falſe witneſs.*

Neither is falſe *Teſtimony* with an *Oath* forbidden only, but alſo without an *Oath*.

1. Thou ſhalt not *accuſe* thy *Brother* unjuſtly.
   Slander him.
   Revile him.
   Backbite him.
   Abuſe him by uncivil jeſts.

2. Thou ſhalt not *lye* or *equivocate*.
   Either for *ſport*.
   Or to avoid *danger* or *loſs*.

For though ſome ſeem to approve,

Gen. 27. 19. Of *Jacob*, in lying to his Father, that he was *Esau*.

Ex. 1. 19. The *Midwives*, to save the Children.

Josh 2. 4. 5 *Rahab* the *Harlot*, to save the Spies.

1 Sam. 19. 14. *Michol*, to save *David* her Husband.

Jud. 11. 5. *Judith*, to deceive *Holofernes*.

S. *August.* Yet it is safer (with *Saint Augustine*) to hold, that all *lyes*, *being directly opposite to truth*, *must needs be sin*.

The Tenth Commandement.

Thou shalt not covet thy Neighbours House.

Thou shalt not, &c. THis *Commandement* is directly against *Coveteousness*, or evil *Concupiscence*, the issue of *Original Sin*, which was derived to all *Mankind*, after the fall of *Adam*.

Not covet. NO man ought to *covet* or desire (no,

(no, not ſo much as in his heart) *any thing*, which belongeth to *another man*, and whereby he may receive any damage or detriment.

Neither his *Houſe*, which is his inheritance, and his defence againſt the heat of the *Sun*, and the ſharpneſs of the *cold*.

Nor his *Wife*, which is *bone of his bone, and fleſh of his fleſh*: His Partner as well in *ſorrow* as *pleaſure*.

Nor *his Servants*, without whoſe *help* and *labour* he cannot diſpatch his *affairs*.

Nor *his Cattel*, which do his *work*.

In concluſion, *nothing*, which may any way *prejudice him*.

Now, ſeeing that *He which is guilty in breaking one part of the Law, offendeth in all*: And that to the *keeping* of it, the whole inward and outward man is required: And that the *Fleſh* (while we are in this world) is wholly oppoſite to the *Spirit*: It is impoſſible for us to fullfil the ſame by our own endeavours. For it is with us, as it was with Saint *Paul*, *In our fleſh dwelleth no good thing*; *and the good that we would, we do not, but* Jam. 2. 10. Rom. 7. 18

the evil which we would not, that we do.

Ro. 3.20. And seeing also, That *by the deeds of the Law no man can be justified*; Not that the *Law* is in fault, (being good of it self) but our own Flesh; *The*

8. 7, 8. *carnal mind being enmity with God: And they which are in the flesh, not being able to please him.* For the *comfort* therefore of all, when as neither the *works* of the *Law* could justifie us, nor we were able to fullfil the same, *God*, of his infinite *mercy*, sent his *Son Christ Jesus* into the World,

Gal. 3. *That he suffering death for us, might*

13. 14. *redeem us from the curse of the Law, that we might receive the promise of the Spirit through Faith.*

For in him all the *Promises*, *Ceremonies*, and the *Law* it self, were fulfilled and ended.

1. *The* Promises.

As, *The Seed of the Woman shall break the Serpents head.*

22. 18. *In thee shall all the Nations of the Earth be blessed.*

2. *The* Ceremonies.

Ps. 110.4. The *Priesthood*, by his *Eternal* Priesthood.

The

The *Sacrifices*, by his own *Oblation.* Heb. 7 27.

Circumciſion, by his *Circumciſion* and Baptiſm. Luc. 2. 21. 3. 21.

Paſſover, by the *Euchariſt.* Mar. 14. 22.

2. *The* Law.

By his Satisfaction, and abſolute fulfilling of it, in whom was no *ſin nor ſpot*, but an abſolute and perfect *Righteouſneſs*; which *Righteouſneſs* he hath of his free will and mercy *imputed* to us, and made ours, if with a lively *Faith* we apprehend him, and believe on him. Cant.

And in this reſpect, it may be ſaid, that he *obſerveth* and fulfilleth the *Law of God*, who (not truſting to himſelf, or his own *works*) commendeth himſelf wholly to the *Grace of God, and ſeeketh all his Righteouſneſs by Faith in Chriſt Jeſus.* Ro. 8. 3. 4. 2 Cor. 5. 2.

So that we are to rely on thoſe *words* which Saint *Paul* ſpake in his Sermon at *Antioch*, *Be it known unto you therefore, Men and Brethren, that through this man (Chriſt Jeſus) is preached unto you, the forgiveneſs of ſins: And by him, all that believe, are juſtified from all things, from which* Act. 13 38

you

you could not be justified by the Law of Moses.

But yet, we must take this along with us. That this *Faith*, whereby we believe that *Christ* satisfied the *Law*, and is become our *Righteousness* and *Perfection*, is meerly by Gods grace and favour *infused into our hearts* by the *Holy Spirit*: which stirreth up in us a love and desire to keep the *Law* of *God*: which though the same desire never attaineth to perfection, while *we live* in these Earthly *Tabernacles*, for the frailty and indispositon of the *Flesh*, yet *God* in his *mercy* accepteth the same for *Christs sake*.

For the better conceiving of the drift and *scope* of these *Commandements*, we are to take notice of two things.

1. Whereas, In every *Commandement*, the grossest *sin*, tending to the breach of that *Commandement*, is only forbidden by name; yet we are to *conceive*, that all sins of that *nature*, though lesser in *degree*, and not named, together with the provocations thereunto, are likewise inclusively contained in that *prohibition*.

2. And

2. And where any *Vertue* is commanded to be observed, there all the *Vices and Sins* contrary to that *Vertue* are forbidden. And where any *Vice* is prohibited, there all opposite *Vertues* to it are enjoyned.

Meditations of Death.

THat all men must dye, *being long since Enacted by* Statute *in the Parliament of Heaven*, unrepealed: *and the knowledge of the day of death being by* God kept from us, lest we should promise to our selves any thing for future time: *I shall not need to spend many words, to prove either the absolute* necessity *of the one, or the* uncertainty *of the other. Onely give me leave to conclude this work with a few* Meditations *and* Prayers, *which may serve as well for those, who feel the hand of God by* sickness: *as for those which are in perfect*

Aug. in Ps. 34. *Conc.* 1.

perfect health, *to meditate and think upon, that they be not taken unprovided. And it is exercise of* Meditation of Death, *and resolution to dye, ought not to seem strange or hard to* Christians. *For the* Philosopher, *in his time,*

Plato. *accounted all dayes spent, without serious consideration of our end, to be but fondly consumed; and affirmed,* That the whole life of a Wise man, was nothing but a Meditation of Death.

Gen. 23. 3 19. *And therefore it hath been observed, that* Abraham, *when he was in the Land of* Canaan, *purchased no more Land, than would serve* to bury his Dead. *To teach us, that we should not fix, or fasten our minds upon the transitory things of this* World, *but have our affections bent upon another, and meditate upon the day of our* Death; *which bringeth two* benefits *with it. First, It* delivereth *us out of many* cares *and* troubles. *And Secondly, It* leadeth *us to* joyes *unspeakable. The* First *of these benefits the*

Artabanus to Xerxes, Herod. 17. *Heathen man could see, by the light of* Nature, *when he said, That,* No man lived in so flourishing estate, who, if not often, yet once in his life, did not desire rather to dye, than

to

to live. For the unavoidable calamity, and grievous diſeaſes, incident to this life, do ſo often diſquiet and vex a man, that, notwithſtanding our life is naturally ſhort, yet, ſometime it ſeemeth over-long unto him. And therefore, (*ſaith he*) Death is the moſt acceptable and wiſhed-for ſanctuary, and place of refuge, for a life full of miſery and grief. *And for the* Second, *take* (*amongſt many*) *that of Saint* Cyprian, We paſs by Death to immortality, neither can we come or attain to eternal life, but by leaving this life. Nor is our corporal death to be accounted an end or period of life, but a paſſage to a better; for by this temporal journey we paſs to Eternity. *For this ſeparation of the* Soul *and* Body, (*commonly called* Death) *if we conſider the true ſcope and aim of* God *in it, is not inflicted by him, as a ſevere* Judge, *to puniſh the Elect: but as a moſt merciful* Father, *who only calleth his* Children, *from a Dungeon of* Miſery, *to a Place of all* Felicity *and Happineſs. And this is that which hath alwayes made the* Godly *to leave this life with ſuch willingneſs and joy, and to endure with ſo* Cypr.

great

great courage and constancy, all their greatest agonies.

Meditations for the Sick.

Isa. 38. 1. Set thy House in order, for thou shalt Dye.

Job 19 25 *I Know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.*

26. *And that I shall be again cloathed with this skin, and in my flesh I shall*

27. *see God, whom I my self shall see, and mine eyes shall behold.*

This hope is laid up in my breast.

Ps. 39. 5. *Lord, let me know mine end, and the number of my dayes; that I may be certified how long I have to live.*

5. *Behold, Thou hast made my dayes as it were a span long, and mine age is as nothing in respect of thee, and verily every man living is altogether vanity.*

6. *For man walketh in a vain shadow, and*

and disquieteth himself in vain, he heapeth up riches, and cannot tell who shall gather them.

And now Lord, what is my hope? truly my hope is even in thee. 8.

Deliver me from all mine offences, and make me not a rebuke to the foolish. 9.

Take away thy stroke from me, for I am consumed by the means of thy heavy hand. 10.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like a moth fretting a garment: every man therefore is but vanity. 11.

Hear my Prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears. 12.

For I am a stranger with thee: and a sojourner, as all my Fathers were. 14.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen. 15.

Answer me, O Lord, How many are mine iniquities and sins? Make me to know my transgressions, and my sinnes. Job 13. 23.

Wherefore hidest thou thy face from me, 24.

me, and holdeſt me for thine Enemy.

13. 25. *Wilt thou break a leaf driven too and fro? and wilt thou purſue the dry ſtubble?*

O caſt me not away in my weakneſs,
Pſal. 71. 1 *forſake me not when my ſtrength faileth me.*

Though I be *afflicted*, yet let me not be *diſtreſſed*: Though in *want* of ſome of thy *comforts*, yet not of all: Though *chaſtned*, yet not *forſaken*.

94. 12. *Bleſſed is the man whom thou chaſtneſt, O Lord, and teacheſt him in thy Law; that thou mayeſt give him reſt in the dayes of evil.*

119. 67. *Before I was troubled, I went aſtray, but now I ſhall learn thy Word.*

25. 7. *O Lord, Remember not the ſins and offences of my youth*: Nor *judge* me according to my *works*: For I have done nothing worthy of thy ſight, but of eternal death.

51. 1, 2. Wherefore, I pray thee, *Blot out all my offences, and waſh me throughly from my wickedneſs, and cleanſe me from my ſin.*

I have ſinned, what ſhall I do unto
Job 7. 10. *thee, O thou preſerver of men? Why haſt*

haſt thou ſet me as a mark againſt thee, ſo that I am a burden unto my ſelf.

And why doſt thou not pardon my tranſgreſſions, and take away mine iniquity? For now I ſhall ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be. 11.

Are not my dayes few? Ceaſe then, and let me alone, that I may take comfort a little. 10. 20.

Before I go whence I ſhall not return, even to the land of darkneſs, and ſhadow of death. 21.

A land of darkneſs, as darkneſs it ſelf, and of the ſhadow of death, without any order, and where the light is as darkneſs. 22.

What man is he that liveth, and ſhall not ſee death, ſhall he deliver his Soul from the hand of the grave? Pſ. 89. 27.

The fear of death overwhelmeth me, and my heart is diſquieted within me; For that I have daily ſinned, and not repented, conſidering, that, *from the Infernal pit there is no redemption.* 55. 4.

Be thou merciful to me, O Lord, and ſave me for thy Names ſake, and in thy ſtrength deliver and comfort me.

Pſ. 119 75 *I know, O Lord, that thy judgements are juſt, and that thou of very faithfulneſs haſt cauſed me to be troubled.*

2 Cor. 4. 17 *Oh let this light affliction, (which will quickly be gone) cauſe unto me afterward a more excellent and eternal weight of glory.*

Pſ. 94. 19. *In the midſt of the ſorrows that are in my heart, let thy comforts, O Lord, refreſh my ſoul.*

Job 10. 8. *Thy hands have made me, and faſhioned me round about, yet thou doſt deſtroy me.*

9. *Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into the duſt again?*

10. *Haſt thou not powred me out like milk, and curdled me like a cheeſe.*

11. *Thou haſt cloathed me with skin and fleſh, and fenced me with bones and ſinews.*

12. *Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.*

14. 16. *O Lord, thou numbereſt my ſteps, and doſt ſet a watch over my ſin.*

My

My breath is corrupt, my dayes are extinct, the grave is ready for me. 17. 1.

I have said to Corruption, Thou art my Father, and to the Worm, Thou art my Mother and Sister. 14.

Is there not an appointed time to man upon Earth, and are not his dayes as the dayes of an hireling. 7. 1.

My dayes are swifter than a Post, they flee away, and see no good. 9. 25.

I know thou wilt bring me to death, and to the house appointed for all the living. 30. 33.

Woe is me therefore, O Lord, that I have *sinned*. What shall I do? Whither shall I flee? but to thee, *O Lord*, my *God*. Be merciful to me in the last *day*. *My Soul is very much disquieted within me*, But Lord, I require thy aid and comfort.

Be mindful, O Lord, of thy Word, wherein thou hast caused me to put my trust, and let thy mercy come unto me, according to thy Promise. For thou art my *Maker*, and I am the *work* of thy hands. Ps. 119. 49

Deliver me, *O Lord*, from eternal *death*, in that *day*, wherein *Heaven* and *Earth* shall be dissolved, when

when thou comeſt to *judge* the *Earth*.

I am affrighted, when I conſider *that day*, the *day* of thy *wrath*, the *day* of *miſery*, that great and exceeding *bitter day*.

O Lord, in that *day* where ſhall I hide my ſelf from the *face* of thine *anger*?

O Lord, when thou comeſt to *Judgement*, condemn me not, I beſeech thee, but deliver from the Gates of Hell my poor *Soul*, which I commend unto thee. Acknowledge then, O Lord, thy *Creature*, not made by any ſtrange *Gods*, but by thee, the true and living God. Make my *Soul* joyful with thy preſence, and *remember* not my *ſins*, but according to thy great mercy *think* upon me in that day, for the *merits* of my bleſſed *Saviour Jeſus Chriſt*, Amen.

A Prayer for the Sick.

ALmighty and moſt merciful Lord God, who, by the *infirmities* of this *life*, doſt put us in mind of our *mortality*, and by theſe outward *afflictions*, doſt call us to inward Repentance: I cry unto thee with my whole heart, *Rebuke me not in thine anger, neither chaſten me in thy diſpleaſure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.* Thou art He, O Lord, *That woundeſt, and healeſt again: that killeſt, and reviveſt: that leadeſt to the Gates of Hell, and bringeſt back again.* If this my ſickneſs, O Lord, be not unto death, help me on this my *bed* of infirmity, and *ſtrengthen* me. If thou thinkeſt expedient, rather that I ſhould *dye* than *live*, do with me according to thy good pleaſure, and receive my *ſpirit* to thy peace, *which I commend into thy hands*, who liveſt and reigneſt God of all mercy, world without end. *AMEN.*

Pſal. 6, 1.

Job 5 18.
1 Sam. 2. 6

Or thus.

O Merciful Lord God, who, of thy great *mercy*, doſt forgive the offences of thoſe who truly *repent*, mercifully look upon me thy poor *ſervant*, and hearken unto me, who humbly crave of thee remiſſion of my *ſins*. Renew, O Lord, in me whatſoever is corrupt and decayed, by the *Devils* malice, or mine own frailty. Pity my *ſighs*, pity my *tears*, pity my *groans*; vouchſafe to be reconciled to me, that have confidence in *nothing*, but thy meer *mercy*. O Lord, it *grieveth* me, that I have offended thy *Majeſty*, and it *grieveth me much*, that I can *grieve no more* than I do. And I humbly *pray* thee, by the Death, Paſſion, and Interceſſion of thy Son *Chriſt Jeſus*, to pardon my *offences*: promiſing, that if I recover my former health, thy grace aſſiſting me, to abſtain from diſpleaſing thy *Majeſty* hereafter. I willingly, O Lord, and freely from my heart, for thy ſake, *forgive* all offenders and offences againſt me, and I heartily

heartily desire all those, whom I have any way offended, to *forgive* me. O Lord, though my *natural* man trembleth at the thought of *death*, yet I profess that I am willing to dye, if it be thy good pleasure. I have received life, and all the blessings of this life from thee; *What shall I render back to thee* for them? *I will willingly receive this Cup* of Death, *and praise thy Name. I commend into thy hands* Psal. 31.6 *my Spirit*: And whether thou dispossest of me to live or dye, I resign it to thy good will and disposition; and humbly *pray* thee, that if thou seest it good for me, to prolong my *dayes* on earth, that thou wouldest renew my *conversation*, by the direction of thy Holy *Spirit*, that I may pass those *dayes* in thy fear: if thou be otherwise pleased to dispose of me, take me, I beseech thee, into the armes of thy *mercy*: for *Jesus Christs* sake, my only Saviour and Redeemer.

Or thus.

O God of all *Conſolation*, who haſt promiſed to hear all thoſe that faithfully call upon thee, and not to reject any, that with a contrite *heart*, and penitent *ſoul*, ſhall humble himſelf before thee. I humbly intreat thee, in the Name and Mediation of thy Son *Jeſus Chriſt*, that thou wouldeſt be pleaſed to be *merciful* to me, thy poor *ſervant*, at this time afflicted with *ſickneſs*. O Lord, pardon, forget, and blot out of thy remembrance, whatſoever I have committed againſt thee, in the whole courſe of my life. Seal and confirm unto me (by thy *Spirit*) a *pardon* unto me for all my *offences*, that I may thereby receive ſuch comfort in my *ſoul*, that I may with all *joy* and willingneſs depart out of this *life* unto thee. Let me be certified, *That*
Rom. 8. 1. *there is no condemnation to thoſe which are united and ingrafted into Jeſus Chriſt*, by Faith: That I may be
Rom. 32. confident, *That neither my Sins, Death, the Devil, nor ought elſe, can*

dra

draw me away, or ſeparate me from thee. And that I may be aſſured, that thy *Throne* will not be to me a *Barr* of Severity, but a *Haven* of Safety, and a ſure *Sanctuary* and Refuge for me to flee unto. Strengthen this *Faith* in me, which may ſerve as a *Buckler* to defend me from all *tentations*: and that forſaking the confidence or *ſtrength* of all other things, I may flee wholly to thy *mercy* in *Chriſt Jeſus*, whereby I may be protected from the terrours of thy *Judgement*. Grant unto me diſtreſſed *ſinner*, theſe graces, even for the ſame *Jeſus Chriſt* his ſake, who with thee, and the Holy *Spirit*, liveth and reigneth, for ever.

Or thus.

ALmighty and everlaſting God, whoſe years fail not, and who hath *determined the dayes of man, which he cannot paſs*, yet thy ſelf endureſt for ever, and thy *Throne from gene-*

ration to generation: Remember that I am *but dust*, like grass, and my dayes as the *flower of the field*, which *flourisheth* in the morning, *and in the evening is dryed up and withered. O let*
Psal. 39. 5. *me know my end*, make me mindful of my mortality: *I am a stranger with*
14. *thee, and a sojourner, as all my Fathers were*, and cannot promise my self one *hour*, much less any *dayes* or *years* in this my *Pilgrimage. I am like a*
6. 2, 3: *tottering wall*, and a *broken fence*, give me *grace* therefore, that I trust not in the uncertainty of this *life*, like the
Luc. 12. *rich Fool in the Gospel*, but I may every hour prepare my self in thy *fear*, to pass out of this frail mansion; and to expect thee with a solid *Faith*, and firm *Hope*, waiting chearfully for the day and time of my dissolution;
Tit. 2. 13. *And looking for that blessed hope, and glorious appearing of our Saviour Jesus Christ.* Make me (like the *faithful and wise servant*) *ever ready and pre-*
Lu. 12, 43 *pared for the coming of my Lord*, lest being suddenly prevented, I be taken
Pro. 7. 23. *like a Bird in the snare of the Fowler. O Lord*, thou hast by this gentle *correction*, put me in mind of my *mortality*, give me also *grace*, that I may

make

make good *use* of it, that I may caſt off all the *cares* of this world, and wholly betake my ſelf to make my *peace* with thee. And I humbly *pray* thee, that thou wouldeſt not forget me in my *pains* and *miſeries*, in all my *infirmities*: be not far from me, when by reaſon of the *terrors* of Death, and *aſſaults* of the Enemy, I have moſt need of thy *help*, but ſtrengthen my *ſoul* with thy holy *grace*, againſt all *tentations*; that my *faith* fail me not, but that thy holy *Spirit* aſſiſting me, I may overcome my *ſpiritual* Enemies; and at the hour of death, *Lord*, (I beſeech thee) *let thy ſervant depart in peace, according to thy word.* Luc. 2. 29.

Or thus.

BLeſſed Lord *Jeſus Chriſt*, the only *comfort* of the *living*, and the *eternal life* of thoſe which *dye* in thee; I wholly ſubmit to thy bleſſed *will*, whether it pleaſe thee to ſuffer my Soul any longer to *live* in this *Earthly*

Tabernacle to ſerve thee, or to have it *depart* out of this tranſitory world, being certainly aſſured, that it cannot *periſh*, if committed to thy *keeping*. O Lord, I put off this frail *Fleſh* with a willing mind, in hope of the *Reſurrection* of it at the laſt day, together with my *Soul*, when it will become much more glorious and happy than now it is. I beſeech thee, O *Lord Jeſu*, ſtrengthen me with thy *grace* againſt all *temptations*, and defend me with the *ſhield* of thy *mercy* againſt all the *aſſaults* of the *Devil*. I know that of my ſelf I have no *ſtrength*: wherefore my whole *confidence* is in thee. I have no *merits* of mine own to *allege*, for I ſee many, yea too many, of my ſins, to *ſtand* up againſt *me*; but by thy *mercy*, I truſt that thou wilt *repute* me amongſt the *juſt*. Thou wert born for me, didſt hunger, thirſt, faſt, and pray for me; thou didſt many good works, and ſufferedſt many bitter things for my ſake. Let thy *Blood* waſh away the ſpots of my *Offences*, let thy *Juſtice* cover my *Unrighteouſneſs*, and thy *Merits* plead for me before the great and ſevere *Judge*. And as my *ſickneſs* increaſeth, let thy *grace* increaſe, that my

faith

faith fail not, my *hope waver not*, nor my *love* to thee *wax cold*. Let me not be cast down, or dejected with the terror of *death*; but when *death* shall seize on the eyes of my *body*, let the eyes of my *soul* look to thee; and when the use of my *tongue* shall fail me, let my heart cry unto thee, *I commend my spirit into thy hands, O Lord*, who livest and reignest, *&c.* Psal. 31. 5.

Although thou kill me, yet will I trust in thee, and though I walk in the midst of the shadow of death, yet will I not fear, because thou Lord art with me. Psal. 23. 4.

FINIS.

A short Table of the chief Heads contained in this Book.

A *General Exhortation to Gods Service.* Pag. 1
To Prayer. 50
In regard of Gods Precept. 51
Promise. Ib d.
Christs Example. 52
The Necessity. ib.
The Dignity. 54
The Benefit. ib.

Directions how to Pray.

1. *To God only.* 58
In Christ. 60
2. *Faith.* ib.
3. *In Hope.* 61
4. *In Charity.* 62
5. *In Humility.* 64
Of Spirit. 65
Of Body. ib.
6. *In Perseverance.* 68
With Fervency, Diligence, and Attention. 70

The

The Table.

The Time for Prayer.	74
The Place for Prayer.	75
How to Pray Aright.	76
Prayer divided into Parts.	78
The Use of the Lords Prayer.	82
The Lords Prayer Analysed.	85
Prayers for Spiritual Graces.	142
A Prayer before Prayer.	145
Before a Sermon.	147
Petitions for Temporal Blessings.	148
Rules for the Morning.	150
Morning Prayer private.	151
For a Family.	160
Rules for the Evening, and Night.	165
Evening Prayers private.	167
For a Family.	176
Prayers upon the Life and Death of Jesus Christ.	180

Prayers for several Persons.

For a Married Man.	196
For a Married Woman.	198
For a Child.	200
For a Woman with Child.	201
For a Young Man, or Maid.	202
For a Servant.	205
Before a Journey.	206
After a Journey.	207
Intercession.	209
Deprecation.	211

In

In Affliction. 216
In Time of Peſtilence. 218
The Creed Analyſed. 221
Confeſſion of Gods Glory. 242
Motives to Repentance. 246
The Duty of Repentance. 284
Confeſſion of Sins. 287
Seven Penitential Pſalms Paraphraſed. 318
Direction before the Sacrament. 362
Meditations and Prayers Before the Sacrament. 365
Meditations and Prayers After the Sacrament. 376
Motives to Thanksgiving. 383
Thanksgivings. 386
Seven Pſalms of Thanksgiving Paraphraſed. 399
Imprecation. 432
The Ten Commandementts Paraphraſed. 438
Meditations of Death. 469
Meditations for the Sick. 472
Prayers for the Sick. 479

FINIS.

12
14
16
19
210